

THE
CONFESSIO
OF
FAITH,
Together with
The *LARGER* and *LESSER*
Catechismes.
Composed by the Reverend
ASSEMBLY
OF
DIVINES,
Sitting at WESTMINSTER,
Presented to both Houses of
Parliament.

Again Published with the Scriptures at large, and the
Emphasis of the Scriptures in a different Character.

To which is annexed two sheets of *Church-Government* with the
SCRIPTURES at large. [The second Edition.]

Deut. 6. 6, 7. *And these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

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Thom. Tanner.

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THE LANCER and LANCET

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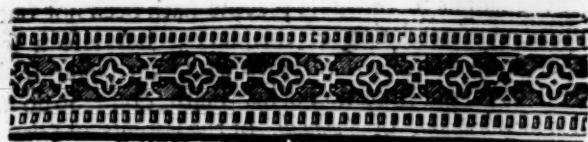
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TO
The Christian Reader ;
Especially heads of FAMILIES.



AS we cannot but with grief of Soul lament those multitudes of Errours, Blasphemies, and all kinds of prophanenesse, which have in this last Age like a *mighty Deluge* overflowen this Nation, so among several other sins which have helped to open the Flood-gates of all these impieties, we cannot but esteem the disuse of Family-Instruction one of the greatest. The two great Pillars upon which the Kingdome of Satan is erected, and by which it is upheld, are Ignorance and Errour ; The first step of our manumission from this spiritual thraldome consists in having our *Eyes opened, and being turned from darkness to light* ; How much the serious endeavours of Godly Parents and Masters might contribute to an early seasoning the tender years of such as are under their inspection is abundantly evident, not only from their special influence upon them, in respect of their Authority over them, interest in them, continual presence with them, and frequent opportunities of being helpful to them, but also from the sad effects which by woful experience we finde to be the fruit of the omission of this duty. 'Twere easie to set before you a cloud of

Acts 26.18.

The Epistle to the Reader.

Witnesses the language of whose practise hath been not onely an eminent commendation of this duty, but also a serious Exhortation to it. As *Abel though dead*, yet *speaks* by his example to us for our imitation of his Faith, &c. So do the examples of *Abraham*, of *Joshuah*, of the Parents of *Solomon*, of the Grand-mother and Mother of *Timothy*, the Mother of *Augustine*, whose care was as well to nurse up the Souls, as the Bodies of their little ones, and as their pains herein was great, so was their successe no way unanswerable.

We should scarce imagine it, any better than an impertinency in this noon-day of the Gospel, either to informe or perswade in a duty so expressly commanded, so frequently urged, so highly encouraged, and so eminently owned by the Lord in all ages with his blessing, but that our sad experience tells us this duty is not more needful than 'tis of late neglected. For the restoring of this duty to its due observance give us leave to suggest this double advice.

The first concerns Heads of Families in respect of themselves, That as the Lord hath set them in place above the rest of their Family, they would labour in all Wisdome and spiritual Understanding to be above them also. 'Tis an uncomely sight to behold men in years Babes in Knowledge, and how unmeet are they to instruct others who need themselves to be taught which *be the first principles of the Oracles of God*. Knowledge is an accomplishment so desirable that the Devils themselves knew not a more taking bait by which to tempt our first Parents, than by the fruit of the *Tree of Knowledge*: so shall you be as Gods, knowing good and evil. When *Solomon* had that favour shewed him of the Lord, that he was made his own chuser what to ask, he knew no greater mercy to beg than *Wisdom*. The understanding is the Guide and Pilot of the whole man, that faculty which sits at the stern of the soul: but as the most expert guide may mistake in the dark, so may the Understanding when it wants the light of Knowledge; without Knowledge the minde cannot be good, nor the life good, nor the eternal condition safe, *My people are destroyed for lack of knowledge*, 'Tis ordinary in Scripture to set prophaneſſe and all kind of miscarriages upon the score of

Heb. 11.4.

Heb. 5.12.

1 King. 3.

5. 9.

Prov. 19.2.

Ephes. 4.18.

Hos. 4.6.

The Epistle to the Reader.

of Ignorance. Diseases in the body have many times their rise from distempers in the Head, and Exorbitances in Practice from Errours in Judgement, and indeed in every sinne there is something both of Ignorance and Errour at the bottom, for did sinners truly know what they do in sinning, we might say of every sin what the Apostle speaks concerning that great sin, *had they known him, they would not have crucified the Lord of glory*; did they truly know that every sin is a provoking *the Lord to jealousy*, a proclaiming warre against Heaven, *A crucifying the Lord Jesus afresh, a treasuring up wrath unto themselves against the Day of Wrath*, and that if ever they be pardoned, it must be at no lower a rate than the price of his blood, it were scarce possible but sin instead of alluring, should affright, and instead of tempting, scare. 'Tis one of the Arch-devices and principal methods of Satan to deceive men into sin; thus he prevailed against our first Parents, not as a Lyon, but as a Serpent, acting his enmity under a pretence of friendship, and tempting them to evil under an appearance of good, and thus hath he all along carried on his designs of darknesse by transforming himself into an Angel of light, making poor deceived men in love with their miseries, and hug their own destruction. A most soveraign antidote against all kind of Errours, is to be grounded and settled in the faith: persons unfixed in the true Religion are very receptive of a false, and they who are nothing in spiritual knowledge are easily made any thing. *Cloudes without water are driven too and fro with every wind*, and ships without ballast lyable to the violence of every tempest. But yet the knowledge we especially commend is not a brain-Knowledge, a meer speculation, this may be in the worst of Men, nay in the worst of Creatures, the Devils themselves, and that in such an eminency; as the best of Saints cannot attain to, in this life of imperfection; but an inward, a savor; an heart knowledge, such as was in that *Martyr*, who though she would not dispute for Christ, could dye for him. This is that spiritual sense and feeling of divine truths the Apostle speaks of *Heb. 5. 14*. Having your senses exercised, &c.

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*Rivet, Crit.
Sac.*

But alas we may say of most Mens Religion, what learned *Rivet* speaks concerning the Errours of the *Fathers*, they were not so much their own Errours, as the Errours of the times wherein they lived. Thus do most men take up their Religion upon no better an account than *Turks* and *Papists* take up theirs, because 'tis the Religion of the times and places wherein they live, and what they take up thus slightly, they lay down as easily. Whereas an inward taste and relish of the things of God is an excellent preservative to keep us settled in the most unsettled times. Corrupt and unfavorable Principles have great advantage upon us, above those that are spiritual and sound, the former being suitable to corrupt nature, the latter contrary, the former springing up of themselves, the latter brought forth not without a painful industry. The ground needs no other Midwifery in bringing forth weeds than onely the neglect of the Husbandmans hand to pluck them up; the Ayr needs no other cause of darknesse, than the absence of the Sun, nor Water of coldnesse, than its distance from the Fire, because these are the genuine products of Nature. Were it so well with the Soul (as some of the Philosophers have vainly imagined) to come into the world as an *Ab rasa Tabula*, a meer blank or piece of white paper, on which neither any thing written nor any blots, it would then be equally receptive of good and evil, and no more averse to the one than to the other, but how much worse its condition indeed is, were Scripture silent, every mans experience does evidently manifest. For who is there that knowes any thing of his own heart, and knowes not thus much, that the Suggestions of Satan have so easie and free admittance into our hearts, that our utmost watchfulnesse is too little to guard us from them, whereas the motions of Gods Spirit are so unacceptable to us, that our utmost diligence is too little to get our hearts open to entertain them. Let therefore the Excellency, Necessity, Difficulty of true Wisdome, stir up endeavours in you, somewhat proportionable to such an accomplishment, above all getting, get Understanding, and search for Wisdom as for hidden treasures; it much concernes you in respect of your selves,

*Prov. 4. 7.
Prov. 2.*

Our

The Epistle to the Reader.

Our second Advice concerns heads of Familiès, in respect of their Families; whatever hath been said already though it concerns every private Christian that hath a Soul to look after, yet upon a double account it concerns Parents and Masters, as having themselves and others to look after. Some there are who because of their ignorance cannot, others because of their sluggishness will not mind this duty. To the former we propound the method of *Joshua*, who first began with himself, and then is careful of his Family; To the latter we shall onely hint, what a dreadful meeting those Parents and Masters must have at that great day with their Children and Servants, when all that were under their inspection, shall not onely accuse them, but charge their eternal miscarrying upon their score. Never did any age of the Church enjoy such choice helps as this of ours. Every age of the Gospel hath had its *Croeds*, *Confessions*, *Catechisms*, and such *Breviaries* and Models of Divinity as have been singularly useful. Such forms of sound words (however in these days decry'd) have been of use in the Church ever since God himself wrote the Decalogue as a summary of things to be done, and Christ taught us that prayer of his, as a directory what to ask. Concerning the usefulness of such compendary Systems, so much hath been said already by a learned Divine of this age, as is sufficient to satisfy all who are not resolved to remain unsatisfied.

Concerning the particular excellency of these ensuing Treatises, we judge it unneedful to mention those eminent testimonies which have been given them from persons of known worth in respect of their judgments, Learning, and Integrity, both at home and abroad, because themselves speak so much their own praise; Gold stands not in need of Varnish, nor Diamonds of painting, give us leave onely to tell you that we cannot but account it an eminent mercy to enjoy such helps as these are; 'Tis ordinary in these dayes for Men to speak evil of things they know not, but if any are possessed with mean thoughts of these Treatises, we shall onely give the same counsel to them that *Philip* gives *Nathaniel*, *Come and see*. 'Tis no small advantage the Reader now hath

Doctor
Tuckney in
his Ser-
mon, on
2 Tim. 1.
13.

John 4. 9.

The Epistle to the Reader.

hath, by the Addition of Scriptures at large, Whereby with little paines he may more profit, because with every truth he may behold its Scripture-foundation. And indeed considering what a *Babel* of Opinions, what a strange confusion of tongues there is this day, among them who profess they speak the language of *Canaan*, there is no intelligent person but will conclude that advice of the Prophet especially suited to such an age as this, *Isa. 8. 20. To the Law and to the testimony if they speak not according to this word, 'tis because there is no light in them.* If the Reverend and Learned Composers of these ensuing Treatises were willing to take the pains of annexing Scripture-proofs to every truth, that the faith of people might not be built upon the dictates of men, but the Authority of God: So some considerable paines hath now been further taken in transcribing those Scriptures, partly to prevent that grand inconvenience [which all former impressions [except the Latin] have abounded with, to the great perplexing and disheartning of the Reader] the misquotations of Scripture, the meanest Reader being able by having the words at large to rectifie whatever mistake may be in the Printer in citing the particular place; partly to prevent the trouble of turning to every Proof [which could not but be very great] partly to help the memories of such who are willing to take the pains of turning to every proof, but are unable to retain what they read, and partly that this may serve as a Bible Common Place, the several passages of Scripture which are scattered up and down in the Word, being in this Book reduced to their proper head, and thereby giving light each to other. The advantages [you see] of this design are many and great. The way to spiritual knowledge is hereby made more easie, and the ignorance of this age more inexcusable.

If therefore there be any spark in you of love to God, be not content that any of yours should be ignorant of him whom you so much admire, or any haters of him whom you so much love. If there be any compassion to the Souls of them who are under your care, if any regard of your being found

The Epistle to the Reader, &c.

found faithful in the day of Christ, if any respect to future generations, labour to sow these seeds of Knowledge which may grow up in after times. That you may be faithful herein, is the earnest prayer of

Charles Ofspring.	Doct. Drake.	John Glascock.
Arthur Jackson.	William Taylor.	Doct. Annesley.
John Crosse.	William Cooper.	Thomas Gouge.
Sam. Clark.	William Jenkins.	Matthew Haviland.
Sam. Slater.	Thomas Jacomb.	William Blackmore.
William Whitaker.	George Griffiths.	Richard Kentish.
John Fuller.	Edward Perkins.	Alexander Pringle.
James Nalton.	Ralph Venning.	William Wickins.
Thomas Goodwin.	Jeremiah Burwel.	John Seabrooke.
Matthew Pool.	Joseph Church.	John Peachie.
John Loder.	Sam. Smith.	Jam. Jolliffe.
Fran. Raworth.	Sam. Rowles.	Obadiah Lee.



THE
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IN THE
Confession of FAITH.

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- XXXII. *Of the state of Men after Death, and of the
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- XXXIII. *Of the last Judgement.*

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A Grave and Serious Advice of the Ministers of the Kirk of SCOTLAND, to Masters of Families that they may go- vern according to the Word of God.

BESIDES the Publick Worship in Congregations, mercifully established in this Land in great Purity, it is expedient and necessary, and secret worship of each person alone, and private worship of Families, be pressed and set up; that with national Reformation the profession and power of godliness both perional and domestick be advanced.

I. And first for secret worship: It is most necessary, that every one a part and by themselves be given to Prayer and Meditation, the unspeakable benefit whereof is best known to them who are exercised therein. This being the mean whereby in a special way communion with God is entertain'd, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several Charges to presse persons of all sorts to perform this duty Morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves and all within their charge be dayly diligent herein.

II. The ordinary duties comprehended under the exercise of Piety, which should be in Families when they are convened to that effect, are these: First, prayer and praises performed, with a special reference as well to the publick condition of the Kirk of God and this Kingdome, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures with Chatechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members in the most holy faith, as also, admonition and rebuke upon just reasons from those who have authority in the family.

III. As the Charge and office of interpreting the holy Scriptures is a part of the Ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is daily called thereunto by God and his Kirk. So in every Family where there is any that can read, the holy Scriptures should be read ordinarily to the family; and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard, As for example, if any sin be reprov'd in the word read, use may be made thereof, to make all the family circumspect and watchful against the same: or if any judgement be threatened or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the same or a worse judgement befall them, unless they beware of the sin that procured it. And finally if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to supply

ply the offered comfort; In all which the Master of the family is to have the chief hand, and any member of the family may propound a question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family worship. And seeing the ordinary performance of all the parts of family worship belongeth properly to the Head of the family, the Minister is to stir up such as are lazy, and train up such as are weak to a firmness for these exercises; It being alwayes free to persons of qualitie to entertain one approved by the Presbytery for performing family Exercise: And in other families where the head of the family is unfit, that another constantly residing in the family, approved by the Minister and Session, may be employed in that service, wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by Divine providence be brought to any family, it is requisite that at no time he convene a part of the family for worship, excluding the rest; except in singular cases specially concerning these parties which (in Christian prudence) need not or ought not to be imparted to others.

V. Let no idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform Worship in families to or for the same; seeing persons tainted with errors, or aiming at division, may be ready (after the manner) to creep into houses, and lead captive silly and unstable souls.

VI. At family Worship a special care is to be had, that each family keep by themselves; neither requiring, inviting, nor admitting persons from divers families, unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable,) yet when God hath blessed us with Peace and the purity of the Gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by it selfe, to the prejudice of the Publick Ministry, to the routing of the families of particular Congregations, and (in progresse of time) of the whole Kirk; besides many offences which may come thereby to the hardning of the hearts of carnal men, and grief of the godly.

VIII. On the Lords day, after every one of the family apart, and the whole family together have sought the Lord (in whose hands the preparation of mens hearts are) to fit them for the publick worship, and to blesse to them the publick Ordinances, the Master of the family ought to take care that all within his charge repair to the publick Worship, that he and they may joyn with the rest of the Congregation; And, the publick worship being finished, after prayer he should take an account what they have heard; and thereafter to spend the rest of the time which they may spare in Catechizing, and in spiritual conferences upon the Word of God: Or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and encrease their communion with God; that so the profit which they found in the publick Ordinances may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive Prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer; but so, as they be not sluggish in stirring up in themselves (according to their dayly necessities) the Spirit of Prayer, which is given to all the children of God in some measure; To which effect they ought to be the more fervent, frequent in secret Prayer to God for enabling of their hearts to conceive, and their tongues to expresse convenient desires to God for their family, and in the mean time, for their greater encouragement, let these materials of prayer be mediated upon, and made use of, as followeth. Let them confesse to God how unworthy they are to come in his presence, and how unfit to
worship

worship his Majesty, and therefore earnestly ask of God the Spirit of prayer. They are to confess their sins and the sins of the family, accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation. They are to pour out their souls to God, in the Name of Christ, by the Spirit, for forgiveness of sins, for grace to repent, to believe, and to live soberly, righteously, and godly, and that they may serve God with joy and delight walking before him.

They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits, Spiritual and Temporal, as they stand in need of for the time (whether it be Morning or Evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the reformed KINGS, and for this Kirk in particular, and for all that suffer for the Name of Christ, for all our Superiors, and their Children, for the Magistrates, Ministers, and whole body of the Congregation whereof they are Members, as well for their Neighbours absent in their lawful affairs, as for those that are at home.

The Prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with assurance that themselves are accepted, and what they have asked according to his Will shall be done.

X. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of Atheists, and prophane men; in respect of the great mercies of God to this Land, and of his severe Correction, wherewith lately he hath exercised us: And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stir up themselves and their Families to diligence herein, but also to concur effectually, that in all other Families, where they have power and charge, the said exercises be conveniently performed.

XI. Besides the ordinary duties in Families, which are above mentioned, extraordinary duties both of Humiliation and Thanksgiving are to be carefully performed in Families, when the Lord by extraordinary occasions (private or publick) calleth for them.

XII. Seeing the Word of God requireth, That we should consider one another to provoke unto love and good works; Therefore at all times, and specially in this time, wherein prophaneesse abounds, and Mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot, Every Member of this Kirk ought to stir up themselves and one another to the duties of mutual Edification, by Instruction, Admonition, Rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world, by comforting the feeble-minded, and praying with or for one another; Which duties respectively are to be performed upon special occasions offered by Divine Providence; as namely, when under any calamity, grosse or great difficulty, counsel or comfort is sought, or when an Offender is to be reclaimed by private Admonition, and if that be not effectual, by joining one or two more in the Admonition, according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case) finding no ease after the use of ordinary means private and publick, have their address to their own Pastor, or some experienced Christian: but if the person troubled in Conscience be of that condition, or of that sex, that Discretion, Modesty, or fear of scandal, requireth a godly, grave, and secret Friend to be present with them in their

their said address, it is expedient that such a Friend be present.

XIV. When Persons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary occasions, as they would have their Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of Prayer and Thanksgiving, but take care that the same be performed by such as the Company shall judge fittest; and that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good to the use of edifying, that it may minister grace to the Hearers.

The drift and scope of all these directions is no other but that upon the one part the power and practice of godliness among all the Ministers and Members of this Kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious Exercises suppressed; And upon the other part, that under the name and pretext of Religious Exercises no such Meetings or Practices be allowed, as are apt to breed Error, Scandal, Schism, contempt or misregard of the publick ordinances and Ministers, or neglect of the duties of particular callings, or such other evils as are the works not of the Spirit, but of the Flesh, and are contrary to truth and peace:

A. KER.

FINIS.



CHRISTIAN READER.



Cannot suppose thee to be such a stranger in England, as to be ignorant of the general complaint concerning the decay of the power of godlinesse, and more especially of the great corruption of youth; where ever thou goest thou wilt heare men crying out of badde children and badde servants, whereas indeed the source of the mischief must be sought a little higher, 'tis badde parents and badde masters that make badde children and badde servants, and we cannot blame so much their untowardnesse as our own negligence in their education.

The Diuel hath a great spight at the Kingdom of Christ, and he knoweth no such compendious way to crush it in the Egge, as by the perversion of youth, and supplanting family-duties; he striketh at all duties, those which are publike in the assemblies of the Saints, but these are too well guarded by the solemne injunctions and dying charge of Iesus Christ, as that he should ever hope totally to subvert and undermine them; but at family-duties he striketh with the more successe, because the institution is not so solemne, and the practice not so seriously and conscientiously regarded as it should be, and the omission is not so liable to notice and publike censure: Religion was first hatched in families, and there the Diuel seeketh to crush it; the families of the Patriarchs were all the Churches God had in the world for the time, and therefore (I suppose) when Cain went out from Adams family, he is said to go out from the

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To the Reader.

the face of the Lord, *Gen. 4. 16.* Now the Diuel knoweth that this is a blow at the root, and a ready way to prevent the succession of Churches; if he can subvert families, other societies and communities will not long flourish and subsist with any power and vigour; for there is the stock from whence they are supplied both for the present and the future, for the present a family is the Seminary of Church and State, and if children be not well principled, there all miscarrieth; a fault in the first concoction is not mended in the second, if youth be bred ill in the family, they prove ill in Church and Common-wealth; there is their first making or marring, and the presage of their future lives to be thence taken, *Prov. 20. 11.* By family discipline Officers are trained up for the Church, *1 Tim. 3. 4.* One that ruleth well his own house, &c. and there are men bred up in subjection and obedience. 'Tis noted *Acts 21. 5.* that the disciples brought Paul on his way with their wives and children, their children probably are mentioned to intimate that their parents would by their own example and affectionate farewell to Paul breed them up in a way of reverence and respect to the Pastours of the Church.

For the future, 'tis comfortable certainly to see a thriving nursery of young plants, and to have hopes that God shall have a people to serve him when we are dead and gone, the people of God comforted themselves in that, *Psal. 102. 28.* the children of thy servants shall continue, &c.

Upon all these considerations how careful should Ministers and Parents be to traine up young ones whilst they are yet pliable, and like waxe, capable of any forme and impression, in the knowledge and fear of God; and betimes to instill the principles of our most holy faith, as they are drawn into a short summe in Catechismes, and so altogether layed in the view of conscience; surely these seeds of truth planted in the field of memory, if they work nothing else, will at least be a great check and bridle to them, and, as the casting in of cold water doth stay the boyling of the pot, somewhat allay the fervours of youthful lusts and passions.

I had upon entreaty resolved to recommend to thee with the
greatest

To the Reader.

greatest earnestnesse the work of catechising, and as a meet help, the usefulness of this Book as thus Printed with the Scriptures at large: but meeting with a private Letter of a very learned and godly Divine, wherein that work is excellently done to my hands, I shall make bold to transcribe a part of it, and offer it to publike view.

The Authour having bewailed the great distractions, corruptions, and divisions that are in the Church, he thus represents the Cause and Cure. Among others, a principal cause of these mischiefs, is the great and common neglect of the Governours of families in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the Doctrine of Christianity. Families are Societies that must be sanctified to God as well as Churches: And the Governours of them have as truly a charge of the soules that are therein, as Pastors have of the Churches. But alas how little is this considered or regarded. But while negligent Ministers are (deservedly) cast out of their places, the negligent Masters of Families take themselves to be almost blamelesse. They offer their children to God in Baptisme, and there they promise to teach them the doctrine of the Gospel, and bring them up in the nurture of the Lord; but they easily promise, and easily break it; and educate their children for the world and the flesh, and they have renounced these, and dedicated them to God. This Covenant-breaking with God, and betraying the soules of their children to the Divell, must lie heavie on them here or hereafter. They beget children, and keep families, meerely for the world and the flesh; but little consider what a charge is committed to them, and what it is to bring up a child for God, and govern a family as a sanctified society. O how sweetly and successively would the work of God go on if we would but all joine together in our several places to promote it. Men need not then run without sending to be Preachers: but they might finde that part of the work that belongeth to them to be enough for them, and to

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be the best that they can be employed in. Especially women should be careful of this duty, because as they are most about their children, and have early and frequent opportunities to instruct them, so this is the principal service they can do to God in this world; being restrained from more publike work. And doubtlesse many an excellent Magistrate hath been sent into the Common-wealth, and many an excellent Pastor into the Church, and many a precious Saint to Heaven, through the happie preparations of a holy Education, perhaps by a woman that thought her self uselesse and unserviceable to the Church. Would parents but begin betimes, and labour to affect the hearts of their children with the great matters of everlasting life, and to acquaint them with the substance of the Doctrine of Christ, and when they finde in them the knowledge and love of Christ, would bring them then to the Pastors of the Church to be tried, confirmed and admitted to the further Priviledges of the Church, what happy well-ordered Churches might we have? Then one Pastor need not be put to do the work of two or three hundred or thousand Governours of Families; even to teach their Children those Principles which they should have taught them long before: Nor should we be put to preach to so many miserable ignorant soules, that be not prepared by education to understand us: Nor should we have need to shut out so many from Holy Communion upon the account of ignorance, that yet have not the grace to feel it and lament it, nor the wit and patience to wait in a learning state, till they are ready to be fellow-Citizens with the Saints, and of the Household of God. But now they come to us with aged self-conceitednesse, being past children, and yet worse than children still; having the ignorance of children, but being over-grown the teachablenesse of children; and think themselves wise, yea wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise, and the evidence of their knowledge is their aged ignorance:
And

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And they are readier to fly in our faces for Church-Priviledges, than to learn of us, and obey our Instructions till they are prepared for them that they may do them good; like snappish Curres that will snap us by the fingers for their meat, and snatch it out of our hands, and not like children, that stay till we give it them. Parents have so used them to be *unruly*, that Ministers have to deal but with too few but the *unruly*. And it is for want of this laying the foundation well at first, that Professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any error that is offered them, and follow any Sect of Dividers that will entice them, so it be but done with earnestnesse and plausibility. For alas, though by the grace of God, their hearts may be changed in an houre, (when ever they understand but the essentials of the faith,) yet their understandings must have time and diligence to furnish them with such knowledge, as must stablish them, and fortifie them against deceits. Vpon these and many the like considerations, we should entreat all Christian Families, to take more pains in this necessary work; and to get better acquainted with the substance of Christianity. And to that end (taking along some moving Treatises to awake the heart,) I know not what work should be fitter for their use, than that compiled by the Assembly at *Westminster*. A Synod of as godly, judicious Divines (notwithstanding all the bitter words which they have received from discontented and self-conceited men,) I verily think, as ever *England* saw. Though they had the unhappinesse to be employed in calamitous times, when the *noise* of warres did stop mens eares, and the *licentiousnesse* of warres, did set every wanton tongue and pen at liberty to reproach them, and the *prosecution* and *event* of those warres, did exasperate partial discontented men, to dishonour themselves by seeking to dishonour them: I dare say, if in the

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dayes.

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dayes of old, when Councils were in power and account, they had had but such a Council of Bishops, as this of *Presbyters* was, the fame of it for learning and holiness, and all Ministerial abilities, would with very great honour have been transmitted to posterity.

I do therefore desire that all Masters of families would first study well this work themselves; and then teach it their children and servants, according to their several capacities. And if they once understand these grounds of Religion, they will be able to read other books more understandingly, and hear Sermons more profitably, and confer more judiciously, and hold fast the doctrine of Christ more firmly, than ever you are like to do, by any other course. First, let them read and learn the *Shorter Catechisme*, and next the *Larger*, and lastly, read the *Confession of Faith*.

Thus far be; whose name I shall conceal (though the excellency of the matter, and pressing stile will easily discover him) because I have published it without his privy and consent, though I hope, not against his liking and approbation. I shall adde no more, but that I am

Thy servant

In the Lords work,

Tho. Manton.

ERRATA in the Scriptures of the *Confession of Faith.*

PAge 25. line 31. read And *Lebanon*. p. 26. l. 8. for, See page foregoing r. *Rom.* 5. 12. to 20. see the Bible. p. 28. l. 44. for *Mat.* 28. 19. See letter (o) r. go ye therefore, and teach all nations. &c. p. 30. l. 4. tor for r. as. *ibid.* l. 11. for the r. that. p. 31. l. 1. for, *Luke* 31. 35 r. *Luke* 1. 35. And the Angel answered, &c. *ibid.* l. 11. for which r. who. p. 33. l. 6. for set thy brother at nought, r. set at nought thy brother. *ibid.* l. 28. for the, r. your. *ibid.* l. 35. for that r. which. p. 35. l. 19. for seeking, r. looking *ibid.* l. 22. for I beleeve r. I beleaved, *ibid.* l. 27. adde and deed. p. 36. l. 7f. or him r. them. *ibid.* l. 10. adde of it. *ibid.* l. 33. for him r. ye. p. 37. l. 14. for of r. to. p. 38. l. 50. for power r. sent me. p. 39. l. 39. for should r. would, p. 40. l. 23. for even r. a non. *ibid.* l. 29. for say r. said. p. 41. l. 13. for *Rom.* 9. 30. r. *Rom.* 8. 30. p. 42. l. 18. adde It is excluded. *ibid.* add nay p. 42. l. 25. for the r. his. *ibid.* l. 37. for our r. mine. p. 43. l. 26. for myr. thy. l. *ibid.* for this r. thy. p. 44. l. 16. for justification r. sanctification. p. 45. l. 40. add made. p. 46. l. 16. for yer. we. *ibid.* l. 17. for in r. into. p. 50. l. 21. for unto us r. to the Gentiles. p. 52. l. 16. for *Isa.* 59. 7. r. *Isa.* 55. 7. p. 51. l. 14. for v. 6. r. v. 5. the whole verse. p. 49. l. 20. add good. p. *ibid.* l. 21. perfect r. performe. p. 51. l. 21. for morning r. mourning. p. 52. l. 27. for that r. which. p. *ibid.* l. 30. for his r. this. p. 53. l. 27. add have. p. 44. l. 16. add 19.

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T O

The Right Honourable the Lords and Commons Assembled in PARLIAMENT;

The humble Advice of the Assembly of Divines
now, by Authority of *Parliament*, sitting
at WESTMINSTER.

Concerning a Confession of Faith.

CHAP. I.

Of the holy Scripture.



Although the Light of Nature, and the works of Creation and Providence do so far manifest the Goodnesse, Wisdom, and Power of God, as to leave men unexcusable (a); yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto salvation (b). Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his witnesses, and their thoughts the mean while accusing, or else excusing, one another. *1. Rom. 1. 19, 20. v. 19.]* Because that which may be known of God, is manifest in them, for God hath shewed it unto them. *Verf. 20.]* For the invisible things of him, from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse. *Psalm 19. 1, 2, 3. v. 1.]* The heavens declare the glory of God, and the firmament sheweth his handy work. *V. 2.]* Day unto day uttereth speech, and night unto night sheweth knowledge, *V. 3.]* There is no speech nor language, where their voice is not heard. *Rom. 1. 32.]* Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. *Rom. 2. 1.]* therefore thou art inexcusable O man whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy self, for thou that judgest dost the same things. (b) *1 Cor. 1. 21.]* for after that in the wisdom of God the world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believe, *1 Cor. 2. 13, 14. v. 13.]* which thing also we speak not in the words which mans wisdom teacheth, But which the Holy Ghost teacheth, comparing spiritual things with spiritual. *V. 14.]* But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

B

Church

(c) Heb. 1. 1. God who at *undry times*, and in *divers manners* spake in times past unto the Fathers by the Prophets. Church (c); and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing (d): which maketh the holy Scripture to be most necessary (e); those former wayes of Gods revealing his Will unto his people, being now ceased (f).

(d) 1 Prov. 22. 19, 20, 21. v. 19.] that thy trust may be in the Lord, I have made known to thee this day, even to thee. v. 20.] have not I *written* to thee excellent things in counsels and knowledge: v. 21.] that I might make thee *know the certainty* of the words of truth, that thou mightest answer the words of truth to them that send to thee? Luke 1. 3. 4. v. 3.] It seemed good to me also having had perfect understanding of all things from the very first, to write unto thee in order most excellent *Theophilus*. v. 4.] that thou mightest *know the certainty* of those things, wherein thou hast been instructed. Rom. 15. 4. for whatsoever things were written aforetime, *were written* for our learning, that we through patience and comfort of the Scriptures, might have hope. Mat. 4. 4, 7, 10. v. 4.] But he answered and said, *it is written*, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. v. 7.] Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God v. 10.] then saith Jesus unto him, get thee hence Satan, for it *is written*, thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. 8. 19, 20. v. 19.] And when they shall say unto you seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God, for the living to the dead? v. 20.] to the Law, and to the Testimony, If they speak not according to *this word*, it is because there is no light in them. (e) 2 Tim. 3. 15. And that from a child thou *hast known the holy Scriptures*, which are able to make thee wise unto Salvation through faith which is in Christ Jesus. 2 Peter 1. 19. we have also a *more sure word of Prophecy*, whereunto ye do well that ye take heed, as to a light that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts. (f) Heb. 1. 1, 2. v. 1.] God who at *undry times*, and in *divers manners* spake in times past unto the Fathers by the Prophets. verse 2.] hath in these *last dayes* spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament,

<i>Genesis.</i>	<i>II. Samuel.</i>	<i>Psalms.</i>
<i>Exodus.</i>	<i>I. Kings.</i>	<i>Proverbs.</i>
<i>Leviticus.</i>	<i>II. Kings.</i>	<i>Ecclesiastes.</i>
<i>Numbers.</i>	<i>I. Chronicles.</i>	<i>The Song of Songs.</i>
<i>Deuteronomy.</i>	<i>II. Chronicles.</i>	<i>Isaiah.</i>
<i>Joshua.</i>	<i>Ezra.</i>	<i>Jeremiah.</i>
<i>Judges.</i>	<i>Nehemiah.</i>	<i>Lamentations.</i>
<i>Ruth.</i>	<i>Esther.</i>	<i>Ezekiel.</i>
<i>I. Samuel.</i>	<i>Job.</i>	<i>Daniel.</i>
		<i>Hosea.</i>

Hosea.
Joel.
Amos.
Obadiah.

Jonah.
Micah.
Nahum.
Habakkuk.

Zephaniah.
Haggai.
Zechariah.
Malachi.

Of the New Testament.

Matthew.
Mark.
Luke.
John.

The Acts of the Apo-
postles.

Pauls Epistle to the
Romans.

Corinthians I.

Corinthians II.

Galatians.

Ephesians.

Philippians.

Colosians.

Thessalonians I.

Thessalonians II.

To Timothy I.

To Timothy II.

To Titus.

To Philemon.

The Epistle to the
Hebrews.

The Epist. of James.

The first and second

Epistles of Peter.

The first, second,

and third Epistles

of John.

The Epistle of Jude.

The Revelation.

All which are given by inspiration of God, to be the Rule of faith and life (g).

(g) Luke 16. 29, 31.
verse 29.] *Abraham*
saith unto him, they

have Moses and the Prophets, let them hear them. verse 31.] And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead. Eph. 2. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chief corner stone. Rev. 22. 18, 19. verse 18.] for I testifie unto every man that heareth the words of the Prophecy of this Book, if any man shall adde unto these things, God shall adde unto him the plagues that are written in this book verse 19.] And if any man shall take away from the words of the book of this Prophecie, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book. 2 Timothy 3. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings (h).

(h) Luke 24. 27, 44.
verse 27.] And begin-
ning at Moses and all
the Prophets he ex-
pounded unto them in
all the Scriptures, the
things concerning
himself. v. 44.] And
he said unto them,

these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Rom. 3. 2. Much every way, chiefly because unto them were committed the Oracles of God. 2 Peter 1. 21. for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.

(i.) 2 Pet 1. 19. 21. v. 19.] we have also a more sure word of Prophecie, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. V. 21.]

for the Prophecie came not in old time by the will of man, but *holy men of God spake as they were moved by the Holy Ghost.* 2 Tim. 3. 16. All Scripture is *given by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1 John 5. 9. If we receive the witness of men, the *witness of God is greater*, for this is the witness of God, which he hath testified of his Son. 1 Thes. 2. 13. for this cause also thank we God without ceasing, because when ye received the *word of God* which ye heard of us, ye received it not *as the word of men*, (but as it is in truth) *the word of God*, which effectually worketh also in you that believe.

(k) 1 Tim. 3. 15. But if I tarry long that thou may'st know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. (l) 1 John 2. 20, 27. v. 20.] but ye have an *unction from the holy one*, and ye know all things. V. 27.] but the *anointing* which ye have received of him abideth in you, and ye need not that any man teach you; But

as the same anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, ye shall abide in him. John 16 13, 14. v. 13.] howbeit when he the *Spirit of truth* is come, he will guide you into all truth, for he shall not *speake of himself*, but whatsoever he shall hear, *that shall he speake*, and he will shew you things to come. V. 14.] he shall glorifie me, for he shall receive of mine, and shall shew it unto you. 1 Cor. 2. 10, 11, 12. v. 10.] but God hath revealed them to *us by his Spirit*, for the *Spirit searcheth all things*, yea the deep things of God. V. 11.] for what man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but *the Spirit of God*. V. 12.] now we have received not the spirit of the world, but the *Spirit which is of God*, that we might know the things that are freely given to us of God. Isa. 59. 21 as for me this is my Covenant with them saith the Lord, *my Spirit is that is upon thee, and my words* which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God (i).

We may be moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture (k). And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Style, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by, and with the Word, in our hearts (l).

VI. The whole Council of God concerning all things necessary for his own Glory, mans salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men (*m*). Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word (*n*): And that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed (*o*).

(*m*) 2 Tim. 3. 15. 16, 17. v. 15.] And that from a Child thou hast known the *holy Scriptures* which are able to make thee *wise unto Salvation* through Faith, which is in Christ Jesus. V. 16.] all Scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness. V. 17.] that the man of God may be *perfect*, *thoroughly furnished* unto all good works. Gal. 1. 3, 9. v. 8.] But though we or an Angel from heaven *preach*

any other Gospel unto you, than that which we have preached unto you let him be accursed. V. 9. as we said before, so say I now again; If any man *preach any other Gospel* unto you, than that ye have received let him be accursed. 2 Thes. 2. 2. that ye be not soon shaken in mind, or be troubled, *neither by Spirit, nor by word, nor by letter*, as from us, as that the day of Christ is at hand, (*n*) John 6. 45. It is written in the Prophets, and they shall be all *taught of God*, every man therefore that hath heard, and hath *learned of the Father* cometh unto me. 1 Cor. 2. 9, 10, 11, 12. v. 9.] but as it is written, *eye hath not seen, nor ear heard*; neither have *entered into the heart of man*, the things which God hath prepared for them that love him. V. 10.] But God hath *revealed them* unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God. V. 11.] for what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. V. 12.] now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. (*o*) 1 Cor. 11. 13, 14. v. 13.] Judge in your selves, *is it comely* that a woman pray unto God uncovered. V. 14.] doth not even nature it self *teach you*, that if a man have long hair, it is a shame unto him. 1 Cor. 14. 26. 40. v. 26.] How is it then brethren, when you come together every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation, let all things be done unto edifying. V. 40.] Let all things be done decently and in order.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all (*p*): yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them (*q*).

(*p*) 2 Pet. 3. 16. As also in all his Epistles speaking in them of these things, in which are some things *hard to be understood*, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

(*q*) Psal. 119. 105, 130. v. 105.] thy word is a Lamp unto my Feet, and a light unto my Path. V. 130.] the entrance of thy words giveth light, it giveth understanding unto the simple.

(r) Mat. 5. 18. for verily I say unto you, till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled.

(s) Isaiah 8. 20. to the Law, and to the Testimony, If they speak not according to this word, it is because there is no light in them. Acts 15. 15. And to this agree the words of the Prophets, as it is written. John 5. 39. 46 verse 39.] Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. v. 46.]

for had ye believed Moses, ye would have believed me, for he wrote of me. (t) John. 5. 39. search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me, (u) 1 Corinthians 14. 6, 9, 11, 12, 24, 27, 28. verse 6.] Now brethren, If I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine. verse 9.] So likewise you, except ye utter by the tongue words easily to be understood, how shall it be known what is spoken, for ye shall speak into the ayr. verse 11.] therefore if I know not the meaning of the voyce, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. verse 12.] Even so ye forasmuch as ye are zealous of spiritual gifts, seek that ye may excell to the edifying of the Church. verse 24.] But if all Prophecy, and there come in one that believes not, or one unlearned, he is convinced of all, he is judged of all. verse 27.] If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course, and let one interpret. verse 28.] But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God. (w) Colossians 3. 16. Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs, singing with grace in your hearts to the Lord. (x) Romans 15. 4. for whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

(y) 2 Peter 1. 20, 21. Knowing this first, that no Prophecy of the Scripture, is of any private interpretation. verse 21.] for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost. Acts 15. 15, 16. verse 15.] And to this agree the words of the Prophets, as it is written. verse 16.] After this I will return, and will build again the Tabernacle of David which is fallen down, and I will build againe the ruines thereof, and I will set it up.

VIII. The Old Testament in Hebrew (which was the Native Language of the People of GOD of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular care and Providence kept pure in all ages, are therefore Authentical (r); so as in all contraverfies of Religion, the Church is finally to Appeal unto them (s). But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them (t); therefore they are to be translated into the Vulgar Language of every Nation unto which they come (u), that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner (w); and through patience and comfort of the Scriptures may have hope (x).

IX. The infallible rule of Interpretation of Scripture is the Scripture it selfe; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly (y).

X. The Supreme Judge, by which all contraverfies of Religion are to be determined, and all Decrees of Councils, Opinions of Antient Writers, Doctrines of men, and private fpirits are to be examined; and in whose fentence we are to reft; can be no other but the Holy Spirit fpeaking in the Scripture (2).

(1) Mat. 22. 29, 31. v. 29.] *Jefus answered and laid unto them. Ye do erre not knowing the Scriptures, nor the power of God. v. 31.] But as touching the refurrektion of the dead, have*

you not read that which was fspoken to you by God faying. Eph. 2. 20. And are built upon the foundation of the Prophets and Apostles. Jefus Chrift himfelfe being the chief corner ftone. Acts 28. 25. And when they agreed not among themfelves, they departed after that Paul had fpoke one word, well fpeake the holy Ghoft by Efas the Prophet unto our Fathers.

CHAP. II.

Of God, and of the Holy Trinity.

THere is but one only (a), living and true God (b), who is infinite in being & perfection (c), a moft pure Spirit (d), invifible (e), without body, parts (f), or paffions (g),

(a) Deut. 6. 4. *Hear O Ifrael, the Lord our God is one Lord. 1 Cor. 8. 4, 6. v. 4.]*

As concerning therefore the eating of thofe things that are offered in Sacrifice unto Idols, we know that an Idol is nothing in the world, and that there is none other God but one. v. 6.] But to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jefus Chrift by whom are all things, and we by him. (b) 1 Theff. 1. 9. *for they themfelves fhew of us what manner of entering in we had unto you, and how ye turned to God from Idols to ferve the living and true God. Jer. 10. 10. But the Lord is the true God, he is the living God, and an everlafting King. (c) Job 11 7, 8, 9. v. 7.] canft thou by fearching finde out God, canft thou find out the Almighty unto perfection? v. 8.] It is as high as heaven, what canft thou do, deeper than bell, what canft thou know? v. 9. The meafure thereof is longer than the earth, and broader than the fea. Job 26. 14. Lo thefe are parts of his wayes, but how little a portion is heard of him, but the thunder of his power who can underftand? (d) John 4. 24. *God is a Spirit, and they that worfhip him, muft worfhip him in Spirit and in truth, (e) 1 Tim. 1. 17. now unto the King eternal, immortal, invifible, the only wife God, be honour and glory for ever and ever. Amen. (f) Deut. 4. 15, 16. v. 15.] take ye therefore good heed unto your felves, for ye faw no manner of fimilitude on the day that the Lord fpake unto you in Horeb, out of the midft of the fire. v. 16.] Left ye corrupt your felves, and make you a graven Image, the fimilitude of any figure, the likenefle of Male or Female. John 4. 24. *God is a Spirit; and they that worfhip him, muft worfhip him in Spirit and in Truth. Luke 24. 39. behold my hands and my feet, that it is I my felfe, handle me and fee, For a Spirit hath not flefh and bones as ye fee me have. (g) Acts 14. 11, 15. v. 11.] And when the people faw what Paul had done, they lift up their voyces faying in the fpeech of Lyconia, the gods are come down to us in the likenefle of men. v. 15.] And faying, Sirs, why do ye thefe things, we alfo are men of like paffions with you, and preach unto you, that ye fhould turn from thefe vanities unto the living God, which made heaven and earth, and the Sea, and all things that are therein.***

imme-

(b) Jam. I. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning. Mil. 3. 6. for I am the Lord, I change not, therefore ye sons of Jacob are not consumed. (i.)

1 Kings 8. 27. But will God indeed

dwell on the earth? behold the heaven, and heaven of heavens cannot contain thee, how much lesse this house that I have builded. Jer. 23. 23, 24. v. 23.) Am I a God at hand saith the Lord, and not a God afar off? V. 24.] can any hide himself in secret places, that I shall not see him, saith the Lord, do not I fill heaven and earth saith the Lord. [(k)] Psalme 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. 1 Tim. 1. 17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen. (l) Psalme 145. 3. Great is the Lord, and greatly to be praised, and his greatness is unsearchable (m). Gen. 17. 1. And when Abraham was ninety years old and nine, the Lord appeared to Abraham and said unto him, I am the Almighty God, walk before me, and be thou perfect. Rev. 4. 8. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (n) Rom. 16. 27. to God only wise be glory, through Jesus Christ for ever, Amen. (o) Isa. 6. 3. And one cryed unto another and said, Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory. Rev. 4. 8. See Letter M. immediately foregoing. (p) Psalme 115. 3. But our God is in the heavens, he hath done whatsoever he pleases (q). Exod. 3. 14. and God said unto Moses, I am, that I am, and he said, thus shalt thou say unto the children of Israel, I am hath sent me unto you. (r) Eph. 1. 11. In whom also we have obtained an inheritance being predestinated according to the purpose of him, who worketh all things after the Council of his own will. (s) Prov. 16. 4. the Lord hath made all things for himself, yea even the wicked for the day of evil. Rom. 11. 36. for of him, and through him, and to him are all things, to whom be glory for ever and ever, Amen. (t) 1 John 4. 8, 16. v. 8.] he that loveth not, knoweth not God, for God is love. V. 16. and we have known and believed the love that God hath to us; God is Love, and he that dwelleth in love, dwelleth in God, and God in him. (u) Ex. 34. 6, 7. v. 6.] And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth. V. 7. Keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation. (w) Hab. 1. 16. but without faith it is impossible for to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (x) Nehem. 9. 32, 33. v. 32.] Now therefore our God, the great, the mighty and the terrible God, who keepest Covenant and Mercy, let not all the trouble seem little before thee that hath come upon us, on our Kings, on our Princes, and on our Priests, and on our Prophets; and on our Fathers, and on all thy people, since the time of the Kings of Assyria unto this day. V. 33.] Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. (y) Psalme 5. 5, 6. v. 5.] the foolish shall not stand in thy sight, thou hatest all workers of iniquity. V. 6.] thou shalt destroy them that speak leasing, the Lord will abhor the bloody and deceitful man.

and who will by no means cleare the guilty (z).

(t) Nahum 1. 2.

3. verse 1.] God is jealous, and the Lord revengeth, the Lord revengeh and is iurion, the Lord will take vengeance on his adversaries, and he reseruech wrath for his enemies. verse 3.] the Lord is slow to anger, and great in power, and will not at all acquit the wicked, the Lord hath his way in the whirl-wind, and in the storm, and the clouds are the dust of his feet, Exodus 34. 7. keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty, visiting the iniquities of the Fathers upon the children, and upon the childrens children unto the third and fourth generation.

II. God hath all life (a), glory (b), goodnesse (c), blessednes (d), in, and of himself; and is alone in, and unto himself all sufficient, not standing in need of any creatures which he hath made (e), nor deriving any glory from them (f), but only manifesting his own glory, in, by, unto, and upon them: He is the alone Fountain of all being, of whom, through whom, and to whom are all things (g); and hath most Sovereign Dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth (h). In his sight all things are open and manifest (i), his knowledge is infinite, infallible, and independent upon the creature (k), so as nothing is

(a) John 3. 26 for as the Father hath life in himself, so hath he given to the Son to have life in himself. (b) Acts 7. 2 And he said, Men, Brethren, and Fathers hearken, the God of glory appeared unto our Father Abraham, when he was in Mesopotamia before he dwelt in Charran. (c) Psalm 119. 68 thou art good and doest good,

teach me thy Statutes. (d) 1 Timothy 6. 15 which in his times he shall shew who is the blessed and only potentate, the King of Kings, and Lord of Lords. Romans 9. 5 whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen. (e) Acts 17. 24, 25 verse 24.] God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. verse 25.] Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life and breath and all things. (f) Job 22. 2, 3 verse 2.] Can a man be profitable unto God, as he that is wise, may be profitable unto himselfe? verse 3.] Is it any pleasure to the Almighty, that thou art righteous, or is it gain to him, that thou makest thy wayes perfect? (g) Romans 11. 36 for 'of him, and through him, and to him are all things, to whom be glory for ever, Amen. (h) Revelations 4. 11 Thou art worthy O Lord to receive glory and honour, and power: for thou hast created all things, and for thy pleasure they are and were created. 1 Timothy 6. 15 See letter D. immediately foregoing. Daniel 4. 25, 35 verse 25.] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grasse as Oxen, and they shall wet thee with the dew of heaven, and seven times shall passe over thee till thou know that the most high ruleth in the Kingdome of men, and giveth it to whomsoever he will. verse 35.] And all the Inhabitants of the earth are reputed as nothing, and he doth according to his will in the Army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou? (i) Hebrews 4. 13 Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do. (k) Romans 11. 33, 34 verse 33.] Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgements, and his wayes past finding out. verse 34.] For who hath known the minde of the Lord, or who hath been his Counsellor? Psalm 147. 5 Great is our Lord and of great power, his understanding is infinite.

(1) Acts 15. 18. *known unto God are all his works* from the beginning of the world. Eze. 11. 5. And the Spirit of the Lord fell upon me and said unto me,

Speak thus, saith the Lord, Thus have ye said O house of Israel, for I know the things that come in to your minde every one of them. (m) Psalm 145. 17. The Lord is righteous in all his wayes, and holy in all his works. Rom. 7. 12. Wherefore the Law is holy, and the Commandment holy and just and good. (n) Rev. 5. 12, 13, 14. v. 12.] Saying with a loud voyce, *Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory, and blessing.* v. 13.] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard it saying, *blessing, honour, glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* V. 14.] And the four beasts said, Amen, and the foure and twenty Elders fell down and worshipped him that liveth for ever and ever.

(o) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. Mar. 3. 16, 17. v. 16.] And Jesus when he was Baptized, went up straight way out of the water, and Loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. V. 17.] And Loe a voyce from heaven saying, *This is my beloved Son, in whom I am well pleased.* Mat. 28. 19. Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen. (p) John 1. 14, 15. v. 14.] And the Word was made flesh; and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. V. 18.] No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him. (q) John 14. 26: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. 4. 6. And because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father.

III. In the unity of the God-head there be three Persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost (o). The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father (p): the Holy Ghost eternally proceeding from the Father and the Son (q).

CHAP. III.

Of Gods eternal Decree.

GOD from all eternity, did, by the most wise and holy Council of his own Will, freely, and unchangeably

changeably ordain whatsoever comes to pass (a.) Yet so, as thereby, neither is God the Author of sin (b.) nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established (c.)

(a) Eph. 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the Coun-

cill of his own will. Rom. 11. 33. Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his Judgements, and his ways past finding out? Heb. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise, the immutability of his Council, confirmed it by an Oath. Rom. 9. 15, 18. v. 15.] For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. v. 18.] Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. (b) Jam. 1. 13, 17. v. 13.] let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempter be any man. V. 17.] Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 Joh. 1. 5. This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. (c) Acts 2. 23. Him being delivered by the determinate Council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Mar. 17. 12. And I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed, likewise shall also the Son of man suffer of them, Acts 4. 27, 28. v. 27.] For of a truth, against that holy Child Jesus, whom thou hast annoyed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, v. 28.] For to do whatsoever thy hand and thy Council determined before to be done. John 19. 11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee, hath the greater sinne. Prov. 16. 33. The Lot is cast into the lap, but the whole disposing thereof is of the Lord.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions (d.) yet hath he not decreed any thing because he foresaw it as future, or as that which would come to passe upon such conditions (e.)

(d) Acts 15. 1.] 18. Known unto God are all his works from the beginning of the world. 1 Sam. 23. 11, 12. v. 11.] I will deliver me up into his

hands, will Saul come down as thy Servant hath heard? O Lord God of Israel, I beseech thee tell thy servant, and the Lord said he will come down. v. 12.] Then said David, will the men of Keilah deliver me and my men into the hand of Saul, and the Lord said They will deliver thee up. Math. 11. 21, 23. v. 21.] Woe unto thee Corazin, woe unto thee Bethsaida, If the mighty works which were done in you had been done in Tyre & Sidon, they would have repented long ago in sack-cloth & Ashes. V. 23.] And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day. (e) Ro. 9. 11, 13, 16. v. 11.] For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. V. 13.] As it is written, Jacob have I loved, but Esau have I hated. V. 16.] So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. V. 18.] Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

III. By the decree of God, for the manifestation of his glory, so men and Angels (f) are predestinated (f) 1 Tim. 5. 21.] I charge thee before God and the Lord Jesus Christ, and the Elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality. Mar. 16. 41. Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.

(g) Rom. 9. 22, 23 v. 22] What if God willing to shew his wrath, and to make

his power known, endured with much long suffering the *Vessels of wrath fitted to destruction* ? verse 22] And that he might make known the riches of his glory on the *vessels of mercy*, which he had *afore prepared unto glory*. Ephe sians 1. 5, 6 verse 5] Having *predestinated* us unto the *adoption of children* by Jesus Christ to himself according to the good pleasure of his will. verse 6] To the praise of the glory of his grace, wherein he hath made us *accepted* in the beloved. Proverbs 16. 4 The Lord hath made all things for himselfe, yea even the *wicked* for the day of evil.

(h) 2 Timothy 2. 19 IV. These Angels and men thus predestinated and Nevertheless the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his. And let every one that nameth the Name of Christ depart from iniquity. John 13. 18 I speak not of you all, I know whom I have chosen, but that the Scripture may be fulfilled, he that eateth bread with me, hath lift up his heel against me.

(i) Ephesians 1. 4, 5, 11 v. 4] According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love, verse 9 Having made known unto us the mystery of his will according to his good pleasure which he had purposed in himself. verse 11] In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the Council of his will. Ro. 8. 30 Moreover whom he did predestinate, them he also called, & whom he called, them he also justified, and whom he justified, them he also glorified. 2 Tim. 1. 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1 Thessalonians 5. 9 For God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ (k) Romans 9. 11, 13, 16 See letter E. immediately foregoing. Ephesians 1. 4, 9 See letter I. immediately foregoing. (l) Ephesians 1. 6, 12 verse 6] To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. verse 12] That we should be to the praise of his glory, who first trusted in Christ.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will,

Will, fore-ordained all the means thereunto (m). Wherefore they who are elected, being fallen in Adam, are redeemed by Christ (n), are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified (o), and kept by his power through faith unto Salvation (p). Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only (q).

(m) 1 Peter 1. 2. Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ, Eph. 1. 4, 5 verse 4] According as he hath chosen us in him before

the foundation of the world, that we should be holy and without blame before him in love. verse 5] Having predestinated us unto the adoption of children by Jesus Christ to himselfe, according to the good pleasure of his will. Ephesians 2. 10. For we are his workmanship Created in Christ Jesus unto good work, which God hath before ordained that we should walk in them. 2 Thessalonians 2. 13. But we are bound to give thanks alway to God for you Brethren beloved of the Lord, because God hath from the beginning chosen you to Salvation through Sanctification of the Spirit and belief of the truth: (n) 1 Thessalonians 5. 9, 10 verse 9] For God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ, verse 10] Who died for us, that whether we wake or sleep, we should live together with him. Titus 2. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works. (o) Rom. 8. 30. Moreover whom he did predestinate, them he also called, whom he also justified, and whom he justified, them he also glorified. Ephesians 1. 5. Having predestinated us unto the adoption of children by Jesus Christ unto himselfe according to the good pleasure of his will. 2 Thess. 2. 13. But we are bound to give thanks alway to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. (p) 1 Peter 1. 5. Who are kept by the power of God through Faith unto Salvation, ready to be revealed in the last time. (q) John 17. 9. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. Ro. 8. 18. And we know that all things work together for good to them that love God, to them that are the called according to his purpose. Refer the Reader to the end of the ch. Job. 6. 6 4, 6 5. v. 64. But there are some of you, that believe not, for Jesus knew from the beginning who they were that believed not, and who should betray him. v. 65. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. John 10. 26. But ye believe not, because ye are not of my sheep, as I said unto you. John 8. 47. He that is of God, heareth Gods words, ye therefore heare them not, because ye are not of God. 1 John 2. 19. They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

VII. The rest of mankind God was pleased, according to the unsearchable Council of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his creatures, to passe by, and to ordain them to disho-

(r) Mat. 11. 25, 26. v. 25.] At that time Jesus answered and said, I thank thee O

Father Lord of heaven and earth, because thou hast *bid these things from the wise and prudent, and hast revealed them unto babes.* v. 26.] Even so Father, for so it seemed good in thy sight. Romans 9. 17, 18, 21, 22, ver. 17.] For the Scripture saith, unto *Pharaoh*, even for this same purpose have I raised thee up, that I might shew my power in thee, and that *my Name might be declared throughout all the earth.* ver. 18.] Therefore hath he mercy on *whom he will* have mercy, and *whom he will* he hardneth. ver. 21.] Hath not the *Potter* power over the clay, of the same lump to make one vessel unto honour, and another to dishonour? ver. 21.] What if God willing *to shew his wrath, and to make his power known, endured* with much long suffering, the *vessels of wrath fitted to destruction?* 2 Tim. 2. 19, 20, ver. 19.] Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the Name of Christ depart from iniquity. ver. 20.] But in a great house, there are not only vessels of Gold and of Silver, but also of wood and of earth, and *some to honour, and some to dishonour.* Jude v. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, *ungodly men*, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 1 Peter 2. 8. And a stone of stumbling, and a Rock of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed.

(f) Romans 9. 10. Nay but O man, who art thou that replyest against God? shall the thing formed say to him that formed it, *why hast thou made me thus?* Romans 11. 33. O the depth of the riches both of the wisdom and knowledge of God, how *unsearchable* are his Judgements, And his *ways past finding out.* Deut. 29. 29. The *secret things* belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this Law.

(s) 2 Peter 1. 10. Wherefore, the rather brethren give diligence to make your calling and Election sure, for if ye do these things, ye shall never fall. (u) Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Romans 11. 33. See letter S. immediately foregoing. (w) Romans 11. 5, 6, 20. v. 5.] Even so then at this present time also there, *A remnant* according to the Election of grace. (6) And if by grace, then is it no more of works, otherwise grace is no more grace: But if it be of works, then is it no more grace, otherwise work is no more work. verse 20.] Well, because of unbelief they were broken off, and thou standest by Faith, be not high minded but *fear.* 2 Peter 1. 10. See letter T. immediately foregoing. Romans 8. 33. Who shall lay any thing to the charge of Gods Elect? It is God that justifieth. Luke 10. 20. Notwithstanding in this joyce, not that the Spirits are subject unto you, but rather *rejoyce because your names are written in heaven.*

VIII. The doctrine of this high Mystery of Predestination is to be handled with special prudence and care (f), that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual Vocation, be assured of their eternal Election (r). So shall this Doctrine afford matter of praise, reverence, and admiration of God (u), and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel (w).

CHAP. IV.

of Creation.

IT pleased God the Father, Son, and Holy Ghost (a), for the manifestation of the glory of his eternal power, wisdom, and goodnesse (b), in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good (c).

(a) Heb. 1. 2. Hath in these last dayes spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. John 1. 2, 3. ver. 2.]

The same was in the

beginning with God. V. 3.] All things were made by him, and without him was not any thing made, That was made. Gen. 1. 2. And the earth was without form and void, and darknesse was upon the face of the deep; And the Spirit of God moved upon the face of the waters. Job 26. 13. By his Spirit he hath garnished the heavens, his hand hath formed the crooked Serpent. Job 33. 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life. (b) Romans 1. 20. For the invisible things of him, from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and God-head, so that they are without excuse. Jer. 10. 12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Psalm 104. 24. O Lord how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches. Psalm 33. 5, 6. v. 5.] He loveth Righteousnesse and Judgement, the earth is full of the goodnesse of the Lord. V. 6.] By the word of the Lord were the heavens made. and all the hosts of them by the breath of his mouth. (c) See the whole first Chapter of Genesis. Heb. 11. 3. Through faith we understand, that the worlds were framed by the Word of God, So that things which are seen, were not made of things which do appear. Col. 1. 16. For by him were all things created: that are in heaven, that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; All things were created by him and for him. Acts 17. 24. God that hath made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.

II. After God had made all other Creatures, he created Man, male and female (d), with reasonable and immortal souls (e), endued with knowledge, righteousness, and true holiness, after his own Image (f), having

(d) Gen. 1. 27. So God Created man in his own Image, in the Image of God Created he him, Male and Female Created he them. (e) Gen. 2.

7. And the Lord God formed man of the dust of the ground, and breathed into his Nostrils the breath of life, and man became a living Soul. Eccles. 12. 7. Then shall the dust return to the earth as it was, and the Spirit shall return unto God, who gave it. Luke 23. 43. Jesus said unto him, Verily I say unto thee, thou shalt be with me in Paradise. Mar. 10. 28. And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul & body in hell. (f) Gen. 1. 26. And God said, Let us make man in our Image after our likeness, & let them have dominion over the fish of the sea, and over the fowl of the ayr, over the Cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Col. 3. 10. And have put on the new man, which is renewed in knowledge, after the Image of him that created him. Eph. 4.

3. And that ye put on that new man which after God is Created in righteousness and true holiness.

the

the Law of God written in their hearts (g), and power to fulfill it (h): and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change (i). Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which whiles they kept, they were happy in their Communion with God (k), and had Dominion over the creatures (l).

(g) Rom. 2. 14, 15. verse 14.] For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves. verse 15.] Which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another: (h) Eccl. 7. 29. Lo, this only have I found, that God hath made man upright, but they have sought out many inventions. (i) Gen. 3. 6. And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat. Eccles. 7. 29. See letter H. immediately foregoing. (k) Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely dye. Genesis 3. 8, 9, 10, 11, 23. v. 8.] And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. v. 9.] And the Lord God called unto Adam, and said unto him, Where art thou? v. 10.] And he said, I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself. v. 11.] And he said, Who told thee that thou wast naked? hast thou eaten of the Tree, whereof I commanded thee that thou shouldest not eat. verse 23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. (l) Gen. 1. 26, 28. v. 26.] And God said, let us make man in our own Image after our likeness, and let them have dominion over the fish of the Sea, and over the fowl of the air, and over the Cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. v. 28.] And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, And have Dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

CHAP. V.

of Providence.

(a) Heb. 1. 3. Who being the brightness of his glory, and the express Image of his person, and upholding all things

by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

God the great Creator of all things, doth uphold (a), direct, dispose, and govern all creatures, actions,

and

and things (b), from the greatest even to the least (c), by his most wise and holy Providence (d); according to his infallible fore-knowledge (e), and the free, and immutable Council of his own Will (f), to the praise of the glory of His Wisdom, Power, Justice, Goodness, and Mercy (g).

blessed the most high, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his Kingdome is from generation to generation. V. 35.] And all the Inhabitants of the earth are repud as nothing: and he doth according to his will in the Army of heaven, and among the Inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou? *Palme 135. 6. Whatsoever the Lord pleased, that did he in heaven and in earth, in the Seas, and all deep places. Acts 17. 25, 26, 28. v. 25.] Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth unto all life and breath and all things. V. 16.] And hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. V. 28.] For in him we live and move and have our being, as certain also of your own Poets have said, for we are also his offspring. Job 38. 39, 40, 41. Chapter (c.) Mar. 10. 29, 30, 31. v. 29.] Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. V. 30.] But the very hairs of your head are all numbered. V. 31.] Fear ye not therefore, ye are of more value than many sparrows. (d) Prov. 15. 3. The eyes of the Lord are in every place beholding the evil and the good. *Palme 104. 24. O Lord how manifold are thy works? in wisdom hast thou made them all, the earth is full of thy riches. Palme 145. 17. The Lord is righteous in all his wayes, and holy in all his works. (e) Acts 15. 18. Known unto God are all his works from the beginning of the world. Palme 94. 8, 9, 10, 11. v. 8.] Understand O ye brutish among the people, and ye fools when will ye be wise? V. 9.] He that planted the ear, shall he not hear, he that formed the eye, shall he not see? V. 10.] He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? V. 11.] The Lord knoweth the thoughts of man, that they are vanity. (f) Ephel. 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the Council of his own will. *Palme 33. 10, 11. V. 10.] The Lord bringeth the Council of the heathen to nought, he maketh the devices of the people of none effect. V. 11.] The Council of the Lord standeth for ever, the thoughts of his heart to all generations. (g) Isa. 63. 14. As a Beast goeth down into the valley, the Spirit of the Lord caused him to rest, so didst thou lead thy people to make thy self a glorious name. Ephel. 3. 10. To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. Rom. 9. 17. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Gen. 45. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. *Palme 145. 7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.****

(b) Daniel. 4. 34, 35. v. 34.] And at the end of the dayes, I Nebuchadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I

II. Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably and infallibly (b): yet by the same Providence he ordereth them to fall out, according to the

(b) Acts 2. 23. Him being delivered by the determinate Council and foreknowledge

of God, ye have taken, and by wicked hands have crucified and slain.

D

nature

(i) Genesis 8. 22. nature of second causes, either necessarily, freely, or
While the earth remaineth, seed-time contingently (i).

and Harvest, and cold, and heat, and Summer and Winter, and day and night, shall not cease Jer. 31. 35. Thus saith the Lord which giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night, which divideth the Sea, when the waves thereof roar, the Lord of Hosts is his Name. Exod. 21. 13. And if a man lye not in wait, but God deliver him into his hand, then I will appoint there a place whither he shall flee. Deut. 19. 5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the Ax to cut down the Tree, and the head slippeth from the holt and lighteth upon his neighbour, that he dye, he shall flee into one of those Cities, and Live. 1 Kings 22. 18 34. verse 18.] And Micah said, if thou return at all in peace, the Lord hath not spoken by me, and he said, Hearken O people every one of you. v. 34.] And a certain man drew a bow at a venture and smote the King of Israel between the joints of the harness, wherefore he said unto the driver of his Chariot, turn thy hand, and carry me out of the Host, for I am wounded. [Isaiah 10. 6, 7. v. 6.] I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoyl, and to take the prey, and to tread them down like the mire of the streets, Verse 7.] Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off Nations not a few.

(k) Acts 27. 31, III. God in his ordinary Providence maketh use
44. v. 31.] Paul said of means (k), yet is free to work without (l), above (m),
to the Centurion and to the Souldiers, Ex- and against them at his pleasure (n).

cept these abide in the ship ye cannot be saved. V. 44.] And the rest, some on boards, and some on broken pieces of the ship, and so it came to passe that they escaped all safe to land. Isa. 55. 10, 11. v. 10.] For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. Verse 11.] So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. Hosea 2. 21, 22. verse 21.] And it shall come to passe in that day, I will hear saith the Lord, I will hear the hequens, and they shall hear the earth. Verse 22.] And the earth shall hear the Corn, and the Wine, and the Oyl, and they shall hear Jezreel. (l) Hof. 1. 7. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Mat. 4. 4. But he answered and said it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Job 34. 10. Therefore hearken unto me ye men of understanding, for be it from God that ye should do wickednesse, and from the Almighty, that ye should commit iniquity. (m) Rom. 4. 19, 20, 21. v. 19.] And being not weak in Faith, he considered not by his own body now dead, when he was an hundred years old, neither yet the deadness of Sarahs womb. Verse 20.] He staggered not at the promise of God through unbelife, but was strong in Faith, giving glory to God. V. 21.] And being fully perswaded, that what he had promised, he was able also to perform. (n) 2 Kings 6: 6. And the man of God said, where fell it, and he shewed him the place, and he cut down a stick and cast it in thither, and the iron did swim. Dan. 3. 27. And the Princes, Governors, and Captaines, and the Kings Counsellors being gathered together saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

IV. The Almighty power, unsearchable wisdom, and infinite goodnesse of God so far manifest themselves in his Providence, that it extendeth it selfe even to the first Fall, and all other sinnes of Angels and Men

Men (d), and that not by a bare permission (p), but such as hath joyned with it, a most wise and powerful bounding (q), and otherwise ordering, and governing of them, in a manifold dispensation to his own holy ends (r): yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin (s).

(o) Rom. 11. 32, 33, 34. verse 32.] For God hath concluded them all in unbelief, that he might have mercy upon all. V. 33. Oh the depths of the riches both of the wisdom and knowledge of God, how unsearchable are his Judgements, and his

ways past finding out. 1. verse 34.] For who hath known the mind of the Lord, or who hath been his Counsellor? 2 Sam. 24. 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah. 1 Chron. 21. 1. And Satan stood up against Israel, and provoked David to number Israel. 1 Kings 21. 22, 23. v. 22.] And the Lord said unto him, Wherewith? And he said, I will go forth, And I will be a lying spirit in the mouth of all his Prophets, and he said, Thou shalt persuade him and prevail also, go forth and do so, verse 23.] Now therefore behold the Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath spoken evil concerning thee. 1 Chron. 10. 4, 13, 14. v. 4.] Then said Saul to his Armour-bearer, draw thy sword and thrust me through therewith, lest these uncircumcised come and abuse me; but his Armour-bearer would not, for he was sore afraid, so Saul took a sword and fell upon it. V. 13.] So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord which he kept not, and also for asking Counsel of one that had a familiar spirit, to enquire of it. verse 14.] And enquired not of the Lord, therefore he slew him, and turned the Kingdom unto David the sonne of Jesse. 2 Sam. 16. 10. And the King said, What have I to do with you ye sons of Zeruiah? so let him curse, because the Lord hath said unto him curse David, who shall then say, wherefore hast thou done so? Acts 2. 23. Him being delivered by the determinate Council and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain. Acts 4. 27, 28. verse 27.] For of a truth against thy holy Child Jesus whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together. Verse 28.] For to do whatsoever thy hand and thy Council determined before to be done. (p) Acts 14. 16. Who in times past suffered all Nations to walk in their own ways. (q) Psalm 76. 10. Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain. 2 Kings 19. 28. Because thy rage against me, and thy tumult is come up into mine eares, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest. (r) Gen. 50. 20. But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive. Isaiah 10. 6, 7, 12. verse 6.] I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge to take the spoyle, and to take the prey, and to tread them down like the mire of the streets. v. 7.] Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off Nations not a few. verse 12.] Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. (s) James 1. 13, 14, 17. verse 13.] Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. V. 14.] But every man is tempted when he is drawn away of his own Lust and enticed. V. 17.] Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, nor shadow of turning. 1 John 1. 16. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. Psalm 50. 21. These things hast thou done and I keep silence: thou thoughtest that I was altogether such a one as thy selfe, but I will reprove thee, and set them in order before thine eyes.

(1) 2 Chron. 32. 25, 26, 31. v. 25.] But *Hezekiah* rendered not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him, and upon *Judah* and *Jerusalem*. V. 26.] Notwithstanding *Hezekiah* humbled himself for the pride of his heart. (Both

he and the inhabitant of *Jerusalem*) so that the wrath of the Lord came not upon them in the dayes of *Hezekiah* V. 31.] Howbeit in the businesse of the Embassadours of the Princes of *Babylon*, who sent unto him to enquire of the wonder that was done in the land, *God* left him to try him, that he might know all that was in his heart. 2 Sam. 24. 1. And again the anger of the Lord was kindled against *Israel*: And he moved *David* against them to say, Go number *Israel* and *Judah*. (u) 2 Cor. 12. 7, 8, 9. v. 7.] And lest I should be exalted above measure, through the abundance of the Revelations, there was given to me a thorne in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. V. 8.] For this thing, I besought the Lord thrice, that it might depart from me. V. 9.] And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness; most gladly therefore will I glory in mine infirmities, that the power of Christ may rest upon me. Psalme 73. Throughout. Psalme 77. 1. to the twelfth.] I cryed unto God with my voyce, even unto God with my voyce, and he gave ear unto me. V. 10.] And I said, This is my infirmity. But I will remember the years of the right hand of the most high. V. 12.] I will meditate also of all thy works, and talk of all thy doings. See Mark 14. from the 66. verse to the end, with John 21. 15, 16, 17. v. 15.] So when they had dined, *Jesus* saith to *Simon Peter*, *Simon* Son of *Jonas*, lovest thou me? more than this? He saith unto him, Yes, Lord, thou knowest that I love thee, He saith unto him, Feed my Lambs. V. 16.] He saith to him again the second time, *Simon*, Son of *Jonas*, lovest thou me? He saith unto him, Yea Lord, Thou knowest that I love thee, He saith unto him, Feed my Sheep. V. 17.] He said unto him the third time, *Simon*, Son of *Jonas*, Lovest thou me? *Peter* was grieved, because he said unto him the third time, Lovest thou me; and he said unto him, Lord, Thou knowest all things, Thou knowest that I love thee, *Jesus* saith unto him, Feed my Sheep.

(w) Rom. 7. 24, 26, 28. v. 24.] Wherefore *God* also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. V. 26.] For this cause

God gave them up unto vile affections, for even their women did change the natural use into that which is against nature. V. 28.] And even as they did not like to retain *God* in their knowledge, *God* gave them over to a reprobate mind, to do those things which are not convenient. Rom. 11. 7, 8. v. 7.] What then *Israel* hath not obtained, that which he seeketh for, but the Election have obtained it, and the rest were blinded V. 8.] According as it is written, *God* hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear unto this day. (x) Deut. 29. 4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. which

VI. As for those wicked and ungodly men, whom *G O D* as a righteous Judge, for former sins doth blind and harden (w), from them he not onely withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts (x): but sometimes also with-draweth the gifts

which they had (y), and exposeth them to such objects as their corruption makes occasions of sin (z): and with- all, gives them over to their own lusts, the temptations of the world, and the power of Satan (a): whereby it comes to passe that they harden themselves, even under those means, which G O D useth for the softning of others (b).

(y) Mat. 13. 12. For whosoever hath, to him shall be given, and he shall have more abundance: But whosoever hath not, from him shall be taken away even that he hath. Matthew 25. 29. For unto every one that hath,

shall be given, and he shall have abundance, but from him that hath not, shall be taken away, even that which he hath. (z) Deut. 2. 30. But Sihon King of Heshbon would not let us passe by him; for the Lord thy God hardened his spirit, and made his heart obdurate, that he might deliver him into thy hand, as appeareth this day. 2 Kings 8. 12, 13. v. 12.] And Hazael said, why weepeth my Lord? and he answered, because I know the evil that thou wilt do unto the Children of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dish their children, and rip up their women with Child. V. 13.] And Hazael said, But what is thy servant a Dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be King over Syria. (a) Psalme 81. 11, 12. v. 11.] But my people would not hearken to my voice, and Israel would none of me. V. 12.] So I gave them up unto their own hearts lust; and they walked in their own Councils. 2 Thel. 2. 10, 11, 12. v. 10.] And with all deceivableness of unrighteousnesse in them that perish, because they received not the love of the truth, that they might be saved. V. 11.] And for this cause, God shall send them strong delusions, that they should believe a lye. 12.] That they all might be damned, who believed not the truth, but had pleasure in unrighteousnesse. (b) Exod. 7. 3. And I will harden Pharaohs heart, and multiply my Signes, and my wonders in the Land of Egypt. Exod. 8. 15, 32. v. 15.] But when Pharaoh saw there was respite, he hardened his heart, and hearkened not unto them, as the Lord had said. V. 32.] And Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. 2. 15, 16. v. 15.] For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. V. 16.] To the one, we are the savour of death unto death, and to the other, the savour of life unto life; And who is sufficient for these things. 1sa. 8. 14. And he shall be for a Sanctuary: but for a stone of stumbling, and for a Rock offence to both the Houses of Israel; for a gin, and for a snare to the inhabitants of Jerusalem. 1 Pet. 2. 7, 8. v. 7.] Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the Corner. V. 8.] And a stone of stumbling, and a Rock of offence to them which stumble at the Word, being disobedient, whereunto also they were appointed. 1sa. 6. 9, 10. v. 9.] And he said, Go and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not. V. 10.] Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Acts 28. 26, 27. v. 26.] Saying, Go unto this people and say, Hearing ye shall hear, and shall not understand, seeing, ye shall see and not perceive, V. 27.] For the heart of this people is waxed grosse, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them.

VII. As the providence of G O D doth, in general, reach to all Creatures; so after a most special manner,

(c) 1 Timothy 4. 10. it taketh care of his Church, and disposeth all things to
 For therefore we both labour and suffer the good thereof (c).
 reproach, because we trust in the living God, who is the Saviour of all men, especially of them that believe. Amos 9. 8, 9. verse 8] Behold the eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord. verse 9] For so I will command, and I will sift the house of Israel among all Nations, like as corn is sifted in a sieve, yet shall not the least grain fall on the earth. Romans 8. 28. And we know that all things work together for good, to them which love God, to them which are the called according to his purpose. Isaiah 43. 3, 4, 5, 14. verse 3.] For I am the Lord thy God, the holy one of Israel thy Saviour, I gave Egypt for thy ransom, Ethiopia and Seba for thee. verse 4.] Since thou wast precious in my sight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life. verse 5.] Fear not, for I am with thee, I will bring thy seed from the East, & gather thee from the West. verse 14.] Thus saith the Lord your Redeemer, the holy one of Israel; for your sake, I have sent to Babylon and have brought down all their Nobles and the Chaldeans, whose cry is in the ships.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

(a) Gen. 3. 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eat. 2 Cor.

OUr first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit (a). This their sin, God was pleased, according to his wise and holy Council, to permit, having purposed to order it to his own glory (b).

11. 3. But I fear lest by any means, as the Serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. (b) Rom. 11. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

(c) Gen. 3. 6, 7, 8. v. 6.] And when the woman saw the tree was good for food, and that it was pleasant to the eye, and a Tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat. verse 7.] And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons. verse 8.] And they heard the voice of the Lord God, walking in the garden, in the cool of the day; And Adam and his wife hid themselves from the presence of the Lord God, amongst the Trees of the garden: Ecclesiastes 7. 29. Lot this only have I found, that God hath made man upright, but they have sought out many inventions. Romans 3. 23. For all have sinned and come short of the glory of God. (d) Genesis 2. 17. But of the Tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely dye. Ephesians 2. 1. And you hath he quickened who were dead in trespasses and sins.

ties and parts of Soul and body (e).

(e) Tit. 1. 15. Unto the pure all things

are pure, but unto them that are defiled and unbelieving is nothing pure, but even *their mind and conscience is defiled.* Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. Jer. 17. 9. The heart is deceitful above all things, and desperately wicked, who can know it? Rom. 3. 10, 11, 12, 13, 14, 15, 16, 17, 18. v. 10.] As it is written, There is none righteous, no not one. Verse 11.] There is none that understandeth, there is none that seeketh after God. Verse 12.] They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. Verse 13.] Their throat is an open Sepulchre, with their tongues they have used deceit, the Poison of Aspes is under their lips. Verse 14.] whose mouth is full of cursing and bitterness. V. 15.] Their feet are swift to shed blood. V. 16.] Destruction and misery are in their ways. V. 17.] And the way of peace have they not known. V. 18.] There is no fear of God before their eyes.

III. They being the root of all man-kind, the guilt of this sin was imputed (f), and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation (g).

(f) Gen. 1. 27, 28. Verse 27.] So God Created man in his own Image, in the Image of God Created he him, Male

and Female Created he them. V. 28.] And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the Sea, and over the fowl of the aire, and over every living thing that moveth upon the earth. Genesis 2. 16, 17. verse 16.] And the Lord God commanded the man, saying, Of every Tree of the Garden thou mayst freely eat. V. 17.] But of the Tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely dye. Acts 17. 26.] And hath made of one blood all Nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Rom. 5. 12, 15, 16, 17, 18, 19. verse 12.] Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. V. 15.] But not as the offence, so also is the free gift; for it through the offence of one man, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. V. 16.] And not as it was by one that sinned, so is the gift; for the judgement was by one to condemnation, but the free gift is of many offences unto justification. V. 17.] For if by one mans offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. V. 18.] Therefore as by the offence of one judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. Verse 19.] For as by one mans disobedience, many were made sinners; so by the obedience of one, shall many be made righteous, 1 Cor. 15. 21, 22, 45, 49. v. 21.] For since by man came death, by man came also the resurrection of the dead. Verse 22.] For as in Adam all dye, even so in Christ, shall all be made alive. Verse 45.] And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. V. 49.] And as we have born the image of the earthly, we also shall bear the image of the heavenly. (g) Psalm 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me. Gen. 5. 3. And Adam lived 130. years, and begat a son in his own likeness, after his image, and called his name Seth. Job 14. 4. Who can bring a clean thing out of an unclean? not one. Job 15. 14. What is man that he should be clean, and he that is born of a woman, that he should be righteous?

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good (h), and wholly inclined to all

(h) Rom. 5. 6. For when we were yet without strength, in due time Christ died for the ungodly.

Rom. 8. 7. Because the carnal minde is enmity against God; for it is not subject to the Law of God, neither indeed can be. Rom. 7. 18. For I know that in me, that is in my flesh dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. Col. 1. 21. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.

evil.

(i) Gen. 6. 5. And evil (i), do proceed all actual transgressions (k).

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. Gen. 8. 21. And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for mans sake. For the imagination of mans heart is evil from his youth. Neither will I again smite any more, every living thing as I have done. Rom. 3. 10, 11, 12. v. 10.] As it is written, There is none righteous, no not one. V. 11.] There is none that understandeth, there is none that seeketh after God. V. 12.] They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. (k) Jam. 1. 14, 15. v. 14.] But every man is tempted, when he is drawn away of his own lust, and enticed. V. 15.] Then when lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death. Eph. 1. 2, 3. v. 2.] Wherein in time past, ye walked according to the course of this world, according to the Prince of the power of the aire, the Spirit that now worketh in the children of disobedience. V. 3.] Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. Mar. 15. 19. For out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, These false witness, blasphemies.

(l) 1 John 1. 8, 10. v. 8.] If we say that we have no sin, we deceive our selves, and the truth is not in us. V. 10.] If we say that we have not sinned, we make him a lyer, and his word is not in us.

V. This corruption of nature during this life, doth remain in those that are regenerated (h): and although it be through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin (m). Rom. 7. 14, 17, 18, 23. v. 14.] For we know that the Law is spiritual, but I am carnal sold under sin. V. 17.] Now then it is no more I that do it, but sin that dwelleth in me. V. 18.] For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to performe that which is good, I finde not. V. 23.] But I see another Law in my members, warring against the Law of my minde, and bringing me into captivity to the Law of sin, which is in my members. Jam. 3. 2. For in many things we offend all: If any man offend not in word, the same is a perfect man and able also to bridle the whole body. Prov. 20. 9. who can say, I have made my heart clean, I am pure from my sin? Eccl. 7. 20. For there is not a just man upon earth that doeth good and sinneth not. (m) Rom. 7. 5, 7, 8, 25. v. 5.] For when we were in the flesh, the motions of sin which were by the Law, did work in our members, to bring forth fruits unto death. V. 7.] What shall we say then? is the Law sin? God forbid, Nay, I had not known sin, but by the Law; for I had not known lust, except the Law had said, thou shalt not cover. V. 8.] But sin taking occasion by the commandment wrought in me all manner of concupiscence, for without the Law, sinne was dead. V. 25.] I thank God through Jesus Christ our Lord; so then with the mind I my self serve the Law of God, but with the flesh, the law of sin. Gal. 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would.

(n) 1 John 3. 4. Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law.

(o) Rom. 2. 15.

VI. Every sin, both Original and Actual, being a transgression of the righteous Law of God, and contrary thereunto (n), doth, in its own Nature, bring guilt upon the sinner (o), whereby he is bound over to the

Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Ro. 3. 9, 19. v. 9.] What then are we better than they? No in no wise, for we have before proved both Jews and Gentiles, that they are all under sin. V. 19.] Now we know that what things soever the Law saith, it saith to them, who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.

Which

wrath of God (p), and curse of the Law (q), and so made subject to death (r), with all miseries spiritual (s), temporal (t), and eternal (u).

(p) Ephes. 2. 3. Among whom also we had our conversation in times past, in the lusts of our flesh ful-

filling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others. (q) Gal. 3. 10. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. (r) Rom. 6. 23. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. (s) Ephes. 4. 18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts: (t) Rom. 8. 20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Lim. 3. 39. Wherefore doth a living man complain, a man for the punishments of his sins? (u) Math. 25. 41. Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. 2 Thet. 1. 9. Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

CHAP. VII.

Of Gods Covenant with man.

THE distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creatour, yet they could never have any fruition of him as their Blessednesse and reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant (a).

(a) Isa. 40. 13, 14, 15, 16, 17. V. 13.] Who hath directed the Spirit of the Lord? or, being his counsellor, hath taught him? V. 14.] With whom took he counsel? who instructed him and taught him in the paths of understanding? V. 15.]

judgement, and taught him knowledge, and shewed to him the way of understanding? V. 15.] Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance: Behold, he taketh up the Isles as a very little thing. V. 16.] Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. V. 17.] All nations before him are as nothing, and they are counted to him less than nothing, and vanity. Job 9. 32, 33. V. 32.] For he is not a man, as I am, that I should answer him, and we should come together in judgement. V. 33.] Neither is there any days-man betwixt us, that might lay his hand upon us both. 1 Sam. 2. 25. If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall intreat for him? Psalme 113. 5, 6. V. 5.] Who is like unto the Lord our God, who dwelleth on high? V. 6.] Who humbleth himself to behold the things that are in heaven, and in the earth. Psalme 100. 2, 3. V. 2.] Serve the Lord with gladnesse, come before his presence with singing. V. 3.] Know ye that the Lord he is God, it is he that hath made us, and not we our selves; we are his people, and the sheep of his pasture. Job 22. 2, 3. V. 2.] Can a man be profitable unto God, as he that is wise may be profitable unto himself? V. 3.] Is it any pleasure to the Almighty that thou art righteous, or is it gain to him, that thou makest thy ways perfect? Job 35. 7, 8. V. 7.] If thou be righteous, what giveth thou him, or what receiveth he of thine hand? V. 8.] Thy wickednesse may hurt a man as thou art, and thy righteousness may profit the son of man. Luke 17. 10. So likewise ye, when ye shall have done all these things which are commanded, you say we are unprofitable servants, we have done that which was our duty to do. Acts 17. 24, 25. V. 24.] God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. V. 25.] Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life and breath, and all things.

II. The first Covenant made with man, was a Covenant of Works (b), wherein Life was promised to Adam; and in him to his Posterity (c), upon condition of perfect and personal obedience (d).
 (b) Gal. 3. 12. And the Law is not of faith, but the man that doth them shall live in them. (c) Rom. 10. 5. For Moses describeth the righteousness which is of the Law, that the man which doth these things, shall live by them. Rom. 5. 12, to 20. See page foregoing. Chap. 6. Letter f. (d) Gen. 2. 17. But of the Tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Gal. 3. 10. For as many as are of the works of the Law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

III. Man by his Fall having made himselfe incapable of Life by that Covenant, the Lord was pleased to make a second (e), commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them Faith in Him, that they may be saved (f), and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to believe (g).

(e) Gal. 3. 21. Is the Law then against the promises of God? God forbid; for if there had been a Law given, which could have given life, verily righteousness should have been by the Law. Rom. 8. 3. For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Rom. 3. 20, 21. v. 20.] Therefore by the deeds of the Law, there shall no flesh be justified in his sight, for by the Law is the knowledge of sin. v. 21.] But now the righteousness of God, without the Law, is manifested; being witnessed by the Law and the Prophets. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel. Isa. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. (f) Marke 16. 15, 16. v. 15.] And he said unto them, go ye into all the world, and preach the Gospel to every creature. v. 16.] He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. John 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Rom. 10. 6, 9. v. 6.] But the righteousness which is of faith, speaketh on this wise, Say not in thy heart, Who shall ascend into heaven, that is to bring Christ down from above. v. 9.] That if thou shalt confesse with thy mouth the Lord Jesus; and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. Gal. 3. 11. But that no man is justified by the Law in the sight of God, it is evident, for the just shall live by faith. (g) Ezek 36. 26, 27. v. 26.] A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, verse 27.] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgement, and do them. John 6. 44, 45. v. 44.] No man can come unto me, except the Father which hath sent me draw him, and I will raise him up at the last day. verse 45.] It is written in the Prophets, And they shall be all taught of God, every man therefore that hath heard and hath learned of the Father, cometh unto me.

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference

rence to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed (b).

(b) Heb. 9. 15, 16, 17 v. 15.] For this cause he is the Mediator of the new Testament.

ment, that by means of his death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance. V. 16.] For where a Testament is, there must also of necessity be the death of the Testator. V. 17.] For a Testament is of force after men are dead, otherwise it is of no strength at all whilst the Testator liveth. Heb. 7. 22. By to much was Jesus made a surety of a better Testament. Luke 22. 20. Likewise also the cup after Supper, saying, This cup is the new Testament in my blood, which is shed for you. 1 Cor. 11. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new Testament in my blood, this do ye as oft as ye drink it in remembrance of me.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel (i): Under the Law it was administred by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews, all fore-signifying Christ to come (k), which were for that time, sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith in the promised Messiah (l), by whom they

(i) 1 Cor. 3. 6, 7, 8, 9. v. 6.] Who also hath made us able ministers of the new Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. Verse 7.] But if the ministration of death written and engraven in

stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; V. 8.] How shall not the ministration of the Spirit be rather glorious? V. 9.] For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. (k) See the 8, 9, 10. Chapters of the Hebrews. Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Colos. 2. 11, 12. verse 11.] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. verse 12.] Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. 1 Corinth. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ the passover is sacrificed for us. (l) 1 Corinth. 10. 1, 2, 3, 4. verse 1.] Moreover brethren, I would not that ye should be ignorant, how that all our Fathers were under the cloud, and all passed through the sea, verse 2.] And were all baptised unto Moses in the cloud, and in the sea. verse 3.] And did all eat the same spiritual meat. verse 4.] And did all drink the same spiritual drink: for they drank of the spiritual rock that followed them, and that rock was Christ. Hebrew 11. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. John 8. 56. Your father Abraham rejoiced to see my day, and he saw it, and was glad.

(m) Gal. 3. 7, 8, 9. had full remission of sins, and eternal Salvation: and therefore, that they is called the Old Testament (m).

which are of faith, the same are the children of Abraham. V. 8.] And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. V. 9.] So then, they which be of faith, are blessed with faithful Abraham. V. 14.] That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith.

VI. Under the Gospel, when Christ the substance (n), was exhibited, the Ordinances in which this Covenant is dispensed, are the preaching of the Word, and the Administration of the Sacraments, of Baptism, and the Lords Supper (o). Which, though fewer in number, and administered with more simplicity, and lesse outward glory: yet in them it is held forth in more fulnesse, evidence, and spiritual efficacy (p), to all Nations, both Jewes and Gentiles (q); and is called the

(n) Colos. 2. 17. Which are a shadow of things to come, but the body is of Christ. (o) Mar. 28. 19, 20. V. 19.] Go ye therefore, and teach all nations baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: V. 20.] Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. 11. 23, 24, 25. V. 23.] For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus Christ, the same night in which he was betrayed, took bread, V. 24.] And when he had given thanks, he break it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. V. 25.] After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (p) Heb. 12. 22, 23, 24, 25, 26, 27. V. 22.] But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels. V. 23.] To the general assembly and Church of the first born; which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. V. 24.] And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. V. 25.] See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth: much more shall not we escape, if we turn away from him that speaketh from heaven. V. 26.] Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth onely, but also the heaven. v. 27.] And this word, yet once more signifieth the removing of those things that are shaken; as of things that are made, that those things which cannot be shaken, may remain. Jer. 31. 33, 34. v. 33.] But this shall be the Covenant that I will make with the house of Israel after those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. v. 34.] And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me; from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquities, and I will remember their sin no more. (q) Mar. 28. 19. See Letter (o) immediately foregoing. Ephes. 2. 15; 16, 17, 18, 19. v. 15.] Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain, one new man, so making peace. v. 16.] And that he might reconcile both unto God in one body, by the crosse, having slain the enmity thereby. v. 17.] And came and preached peace to you that were afar off, and to them that were nigh. v. 18.] For through him we both have an access by one spirit unto the Father. v. 19.] Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

New Testament (r). There are not therefore two Covenants of Grace, differing in substance, but one and the same, under various Dispensations (s).

blood, which is shed for you. (f) Gal. 3, 14, 16. V. 14.] That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. V. 16.] Now to Abraham and his seed were the promises made, he faith nor, And so seed, as of many, but as of one, and to thy seed, which is Christ. Acts 15, 11. But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they. Rom 3, 21, 22, 23, 30. V. 21.] But now the righteousness of God without the Law is manifested, being witnessed by the law and the Prophets. V. 22.] Even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference. V. 23.] For all have sinned and come short of the glory of God. V. 30.] Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith, Plal. 32, 1. Blessed is he whose transgression is forgiven, and whose sin is covered. Rom. 4, 3, 6, 16, 17, 23, 24. V. 3.] For what faith the Scripture? Abraham believed God, and it was counted unto him for righteousness. V. 6.] Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. V. 16.] Therefore it is of faith, that it might be by grace, to the end the promise might be sure, to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. V. 17.] As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were. V. 23.] Now it was not written for his sake alone, that it was imputed to him. V. 24.] But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Heb. 13, 8. Jesus Christ, the same yesterday, and to day, and for ever.

CHAP. VIII.

of Christ the Mediatour.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his onely begotten Son, to be the Mediatour between God and Man (a); the Prophet (b), Priest (c), and King (d), the Head, and Saviour

upon him, he shall bring forth judgment to the Gentiles. 1 Pet. 1, 19, 20. V. 19.] But with the precious blood of Christ, as of a Lamb without blemish, and without spot. V. 20.] Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. Joh. 3, 16. For God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. 1 Tim. 2, 5. For there is one God, and one Mediatour between God and men, the man Christ Jesus. (b) Acts 3, 22. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things, whatsoever he shall say unto you. (c) Heb. 5, 5, 6. V. 5.] So also Christ glorified not himself, to be made an high Priest, but he that said unto him, Thou art my Son, to day have I begotten thee, V. 6.] As he faith also in another place, Thou art a Priest for ever, after the order of Melchisedech. (d) Plal. 2, 6. Yet have I set my King upon my holy hill of Sion. Luke 1, 33. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

(e) Ephes. 5. 13. For the husband is the head of the wife, even so Christ is the head of the Church, and he is the Saviour of the body. (f) Heb. 1. 2. Hath in these

last dayes spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. (g) Acts 17. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by the man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. (h) John 17. 6. I have manifested thy Name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and they have kept thy word. Psal. 12. 3. A seed shall serve him, it shall be accounted to the Lord for a generation. Isa. 53. 10. Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hands. (i) 1 Tim. 2. 6. Who gave himselfe a ransom for all, to be testified in due time. Isa. 55. 4, 5. V. 4.] Behold I have given him for a witness to the people, a leader and commander to the people. V. 5.] Behold, thou shalt call a Nation that thou knowest not, and Nations that know not thee shall run unto thee, because of the Lord thy God, and for the holy one of Israel, for he hath glorified thee. 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption.

(k) John 1. 1, 14. v. 1.] In the beginning was the Word, and the Word was with God, and the Word was God. V. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. 1 John

5. 30. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, who is the true God, and eternal life. Phil. 2. 6. Who being in the form of God, thought it no robbery to be equal with God. Gal. 4. 4. But when the fulnesse of the time was come, God sent forth his Son made of a woman, made under the law. (l) Heb. 2. 14, 16, 17. v. 14.] Forasmuch then as the children are partakers of flesh and blood, he also himselfe took part of the same, that through death he might destroy him that had the power of death, that is, the devil. V. 16.] For verily he took not on him the nature of Angels; but he took on him the seed of Abraham. Verse 17.] Wherefore in all things he behaved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 4. 15. For we have not an high Priest who cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin. (m) Luke 1. 27, 31, 35. v. 27.] To a Virgin, espoused to a man whose name was Joseph, of the house of David, and the Virgins name was Mary. V. 31.] And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his Name Jesus. V. 35.] And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy Thing which shall be born of thee, shall be called the Son of God. Gal. 4. 4. See letter (k) immediately foregoing.

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him mans nature (k), with all the Essential properties, and common infirmities thereof, yet, without sin (l): being conceived by the Power of the holy Ghost in the womb of the Virgin Mary, of her substance (m). So that, two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joyued together in one Person, without

Conversion,

Conversion, Composition, or confusion (n). Which person, is very God, and very Man, yet one Christ, the only Mediator between God and Man (a).

(n) Luke 3. 1. 35. See the foregoing verse. Col. 2. 9. For in him dwelleth all the fulnesse of the Godhead

bodily. Rom. 9. 5. Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. 1 Peter 3. 18. For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit. 1 Tim. 3. 16. And without contravention, great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. (d) Rom. 1. 3. 4. v. 3.] Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, V. 4.] Declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection from the dead. 1 Tim. 2. 5. For there is one God, and one Mediator between God and man, the man Christ Jesus.

III. The Lord Jesus, in his humane nature thus united to the Divine, was sanctified and anointed with the holy Spirit above measure (p), having in him all the Treasures of Wisdom and Knowledge (q): in whom it pleased the Father that all fulness should dwell (r); to the end, that being holy, harmlesse, undefiled, and full of Grace and Truth (f), he might be thorowly furnished to execute the office of a Mediator and Surety (t): Which office he took not unto himselfe, but was thereunto called by his Father (u), who put all Power and Judgement into his hand, and gave him commandment to execute the same (*).

(p) Psal. 45. 7. Thou lovest righteousness, and hatest wickednesse, therefore God thy God hath anointed thee with the oil of gladnesse above thy fellows. John 3. 34. For he whom God hath sent, speaketh the words of God, for God giveth not the spirit by measure unto him. (q) Col. 2. 3. In whom are hid all

the treasures of wisdom and knowledge. (r) Col. 1. 19. For it pleased the Father, that in him should all fulnesse dwell. (f) Heb. 7. 26. For such an high Priest became us, who was holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens. John 1. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. (t) Acts 10. 38. How God anointed Jesus of Nazareth, with the holy Ghost, and with power, who went about doing good, healing all that were oppressed of the devils, for God was with him. Heb. 12. 24. And to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, thus speaketh better things than that of Abel. Heb. 7. 22. By so much was Jesus made a surety of a better Testament. (u) Heb. 5. 4, 5. verse 4.] And no man taketh this honour unto himselfe, but he that was called of God, as was Aaron. V. 5.] So also Christ glorified not himselfe, to be made an high Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. (*) John 5. 21, 27. V. 22.] For the Father judgeth no man, but hath committed all judgement unto the Son. verse 21.] And hath given him authority to execute judgement also, because he is the Son of man. Math. 28. 18. And Jesus came and spake unto them, saying, All power is given unto me, in heaven, and in earth. Acts 2. 36. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ.

IV. This Office, the Lord Jesus did most willingly.

(*) *Pla. 40. 7, 8. V. 7.]* Then said I, *Lo I come*; in the volume of thy book it is written of me. *V. 8.] I delight to do thy will O my God, yea, thy law is within my heart.* Heb. 10. 5, 6, 7, 8, 9, 10. *V. 5.]* Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. *V. 6.]* In Burnt-offerings and sacrifices for sinne, thou hast had no pleasure. *V. 7.]* Then said I, *Lo I come*, in the volume of thy book it is written of me, *to do thy will; O God.* *V. 8.]* Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law. *V. 9.]* Then said he, *Lo I come to do thy will* (O God) he taketh away the first, that he may establish the second. *V. 10.]* By the which will we are sanctified through the offering of the body of Iesus Christ once for all. John 10. 18. No man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it up again; this commandment have I received of my Father. Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crocke. (7) *Gen. 22. 4.* But when the fulnesse of the time was come, God sent forth his Son, made of a woman, made under the law. (8) *Math. 3. 15.* And Iesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness; then he suffered him. *Math. 5. 17.* Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfill. (9) *Mar. 26. 37, 38. V. 37.]* And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavie. *V. 38.]* Then saith he unto them, *My soul is exceeding sorrowful, even unto death, tarry ye here and watch with me.* Luke 22. 44. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. *Mar. 27. 46.* And about the ninth hour, Iesus cryed with a loud voyce, saying, *Eli, Eli, lama sabachthani*, that is to say, *My God, my God, why hast thou forsaken me?* (10) *Mar. 26. 27. Chapters.* (c) *Phil. 2. 8.* See the last Scripture in (*) immediately foregoing. (d) *Acts 2. 23, 24, 27. V. 23.]* Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. *V. 24.]* Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. *V. 27.]* Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. *Acts 13. 37.* But he whom God raised again, saw no corruption. *Rom. 6. 9.* Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. (e) *1 Cor. 15. 3, 4. V. 3.]* For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures. *V. 4.]* And that he was buried, and that he rose again the third day, according to the Scripture. And that he was seen of Cephas, then of the twelve. (f) *John 20. 25, 27. V. 25.]* The other disciples therefore said unto him, We have seen the Lord, but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. *V. 27.]* Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but believing. (g) *Mark. 16. 19.* So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (h) *Rom. 8. 34.* Who is he that condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Heb. 9. 24.* For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us. *Heb. 7. 25.* Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

shall

shall return to judge men, and Angels, at the end of (i) Rom. 14. 9, 10. v. 9.] For to this end Christ both d, ed and rose, and revived,

that he might be Lord both of the dead and the living. Verse 10.] But why dost thou judge thy brother, or why dost thou set thy brother at naught? we shall all stand before the judgement seat of Christ. Acts. 17. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 10. 42. And he commanded us to preach unto the people, and to testify that it was he, which was ordained of God, to be the Judge of the quick and dead. Math. 13. 40, 41, 42. Verse 40.] As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world. v. 41.] The Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity. v. 42.] And shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth. Jude 6. And the Angels which kept not their first estate, but left their own habitation, be hath reserved in everlasting chains under darkness, unto the judgement of the great day. 2 Per. 2. 4. For if God spared not the Angels that sinned, but cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgement.

V. The Lord Jesus, by his perfect obedience and sacrifice of himselfe, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father (k); and purchased, not onely reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him (l).

(k) Rom. 5. 19 For as by one mans disobedience many were made sinners, so by the obedience of one, shall many be made righteous. Heb. 9. 14, 16. v. 14.] How much more shall the blood of Christ, who through

the eternal Spirit offered himselfe without spot to God, purge the conscience from dead works, to serve the living God? Verse 16.] For where a testament is, there must also of necessity be the death of the testator. Heb. 10. 14. For by one offering he hath perfected for ever them that are sanctified. Eph. 5. 2. And walk in love as Christ also hath loved us, and hath given himselfe for us, an offering and a sacrifice to God, for a sweet smelling savour. Rom. 3. 25, 26. v. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. v. 26.] To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. (l) Dan. 9. 24, 26. v. 24.] Seventy weeks are determined upon thy people, upon thy holy City, to finish the transgression, and to make an end of sinne, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy. v. 26. And after three score and two weeks shall Messiah be cut off, but not for himselfe, and the people of the Prince that shall come shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Col. 1. 19, 20. v. 19.] For it pleased the Father, that in him should all fulnesse dwell. v. 20.] And having made peace through the blood of his crosse, by him to reconcile all things unto himselfe; by him, I say, whether they be things in earth, or things in heaven. Eph. 1. 11, 14. v. 11.] In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. v. 14.] Which is the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glory. John 17. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Heb. 9. 12, 15. v. 12.] Not by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. v. 15.] And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgression, that were under the first Testament, they which are called might receive the promise of eternal inheritance.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpents head: and the Lamb slain from the beginning of the World: being yesterday, and to day the same, and for ever (m).

(m) Gal. 4. 4, 5 v. 4.] But when the fulness of the time was come, God sent forth his Son

made of a woman, made under the law. verse 5.] To redeem them that were under the Law, that we might receive the adoption of sons. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise its heel. Rev. 13. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. Heb. 13. 8. *Jesus Christ, the same yesterday, and to day, and for ever.*

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self (n): yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature (o).

(n) Heb. 9. 14. See letter K. Scripture the second, 1 Pet. 3. 18 For Christ also hath once suffered for sins, the just for the unjust,

that he might bring us to God, being put to death in the flesh, but quickened by the spirit. (o) Acts 20. 28. Take heed therefore unto yourselves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. John 3. 13. And no man hath ascended up to heaven but he that came down from heaven, even the son of man, which is in heaven. 1 John 3. 16. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply, and communicate the same (p), making intercession for them (q), and revealing unto them, in, and by the Word,

(p) John 6. 37, 39. v. 37.] All that the Father giveth me, shall come to me, and him that cometh to

me, I will in no wise cast out. v. 39.] And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John 10. 15, 16. v. 15.] As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. v. 16.] And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. (q) 1 John 2. 1, 2. v. 1.] My little children, these things I write unto you, that ye sin not, and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. v. 2.] And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Rom. 8. 34. Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

the mysteries of salvation (f), effectually perswading them by his Spirit, to believe and obey, and governing their hearts, by his Word and Spirit (f), overcoming all their enemies by his Almighty Power and Wisdom, in such manner, and wayes, as are most consonant to his wonderful and unsearchable dispensation (f).

(r) John 15. 13, 15, v. 13.] Greater love hath no man than this, that a man lay down his life for his friends. v. 15.] Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you

friends, for all things that I have heard of my Father, I have made known unto you. Ephes. 1. 7, 8, 9, verse 7.] In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. V. 8.] Wherein he hath abounded towards us, in all wisdom and prudence. Verse 9.] Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himselfe. John 17. 6: I have manifested thy Name unto the men which thou gavest me out of the world, thing they were, thou gavest them me, and they have kept thy Word. (f) John 14. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Heb. 12. 2. Seeking unto Jesus, the Author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set down at the right hand of the throne of God. 2 Cor. 4. 13. We having the same spirit of faith, according as it is written, I believe, and therefore have I spoken, we also believe, and therefore speak. Rom. 8. 9, 14. v. 9.] But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his. V. 14.] For as many as are led by the Spirit of God, they are the sons of God. Rom. 15. 18, 19. v. 18.] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word. Verse 19.] Through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about to Illyricum, I have fully preached the Gospel of Christ. John 17. 17. Sanctifie them through thy truth, thy Word is truth. (r) Psalm 110. 1. The Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool. 1 Cor. 15. 25, 26. v. 25.] He must reign till he hath put all enemies under his feet. V. 26.] The last enemy that shall be destroyed, is death. Mal. 4. 4, 3. v. 2.] But unto you that fear my Name, shall that sun of righteousness arise, with healing in his wings, and ye shall go forth, and grow as calves of the stall. V. 3.] And ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts. Col. 2. 15. And having spoiled principallities and powers, he made a shew of them openly, triumphing over them in it.

CHAP. IX.

of Free-will.

God hath indued the Will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil (a).

(a) Mat. 17. 12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him what-

soever they listed, likewise also shall the Son of man suffer of them, James 1. 14. But every man is tempted when he is drawn away of his own lust, and enticed. Deut. 30. 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live.

II. Man, in his state of innocency, had freedom, and

(b) Eccl. 7. 29. Lo this onely have I found, that *God hath made man upright*; but they have sought out many inventions. Gen. 1. 26. And God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowls of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth: (c) Gen. 2. 16, 17. verse 16.] And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat, V. 17.] But of the tree of the knowledge of good and evil, *thou shalt not eat*, for in the day that thou eatest thereof, thou shalt surely dye. Gen. 3. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, *she took of the fruit thereof, and did eat*, and gave also unto her husband with her, and he did eat.

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spiritual good accompanying salvation (d): so as, a natural man, being altogether averse from that good (e), and dead in sin (f), is not able, by his own strength, to convert himselfe, or to prepare himself thereunto (g).

(d) Rom. 7. 14. For when we were yet without strength, in due time Christ dyed for the ungodly. Rom. 8. 7. Because the carnal minde is enmity against God; for it is not subject to the Law of God, neither indeed can be. John 15. 5. I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. (e) Rom. 3. 10, 12. v. 10.] As it is written, *there is none righteous, no nor one*. V. 12.] They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. (f) Ephes. 2. 1, 5. v. 1.] And you hath he quickened, who were dead in trespasses and sins V. 5.] Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. Col. 2. 13. And you being dead in your sinnes, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. (g) John 6. 44, 65. v. 44.] No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. V. 65.] And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. Ephes. 2. 2, 3, 4, 5. v. 2.] Wherein in time past ye walked, according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience. V. 3.] Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh, and of the minde, and were by nature the children of wrath, as others. V. 4.] But God who is rich in mercy, for his great love wherewith he loved us. V. 5.] Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. 1 Cor. 2. 14. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. Titus 3. 3, 4, 5. v. 3.] For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. V. 4.] But after that the kindness and love of God our Saviour toward man appeared, V. 5.] Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.

IV. When God converts a sinner, and translates him into the state of grace, he freeeth him from his natural bondage

bondage under sin (b); and by his grace alone, enables him freely to will, and to do that which is spiritually good (i); yet so, as that by reason of his remaining corruption, he doth not, perfectly, nor onely, will that which is good, but doth also will that which is evil (k).

(b) Col. 1. 13. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son. John 8. 34, 36. verse 34.] Jesus answered them, Verily,

I say unto you, whosoever committeth sin, is the servant of sin. verse 36.] If the Sonne therefore shall make you free, ye shall be free indeed. (i) Phil. 2. 13. For it is God that worketh in you both to will and to do, of his good pleasure. Rom. 6. 18, 22. v. 18.] Being then made free from sin, ye became the servants of righteousness. v. 22.] But now being made free from sinne, and become servants of God, ye have your fruit unto holiness, and the end, everlasting life. (k) Gal. 5. 17.] For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. Rom. 7. 15, 18, 19, 21, 23. v. 15.] For that which I do, I allow not, for what I would, that do I not, but what I hate, that do I. v. 18.] For I know that in me, that is, in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good, I finde not. verse 19.] For the good that I would, I do not, but the evil which I would not, that I do. verse 21.] I finde then a law, that when I would do good, evil is present with me. v. 23.] But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

V. The will of man is made perfectly, and immutably free to good alone, in the state of Glory onely (l).

(l) Eph. 4. 13. Till we all come in the unity of the faith, and of the knowledge of the Sonne of

God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ. Heb. 12. 23. To the general assembly and Church of the first-born, which are written in heaven; and to God the judge of all, and to the spirits of just men made perfect. 1 John 3. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is. Jude 24. Now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glory, with exceeding joy.

CHAP. X.

Of Effectual Calling.

ALL those whom God hath predestinated unto life, and those onely, he is pleased in his appointed and accepted time, effectually to call (a), by his Word

(a) Rom. 8. 30. Moreover, whom he did predestinate, them he also called, and whom he called, them he

also justified, and whom he justified, them he also glorified. Rom. 11. 7. What then, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. Ephes. 1. 10, 11. v. 10.] That in the dispensation of the fulnesse of times he might gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in him. verse 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.

(b) 1 Thess. 2. 13, 14. V. 13.] We are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath chosen you to salvation through sanctification of the spirit, and giving of the truth. V. 14.] Whereunto he called you by our Gospel, to the obtaining of the glory

of the Lord Jesus Christ: 1 Cor. 3. 3, 6. v. 3.] Forasmuch as ye are manifestly declared to be the Epistle of Christ, manifestly written, not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart. Verse 6.] Who also made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life. (c) Rom. 8. 2. For the Law of the Spirit of life in Christ Jesus, hath made us free from the Law of sin and death. Ephes. 2. 1, 2, 3, 4, 5. v. 1.] And you hath he quickened, who were dead in trespasses and sinnes. V. 2.] Wherein in times past ye walked, according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience. V. 3.] Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature, the children of wrath, even as others. Verse 4.] But God who is rich in mercy, for his great love wherewith he loved us. V. 5.] Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) 2 Tim. 1. 9, 10. verse 9.] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Verse 10.] But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. (d) Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance amongst them which are sanctified by faith that is in me. 1 Cor. 2. 10, 12. verse 10.] But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. V. 12.] Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Ephes. 1. 17, 18. verse 17.] That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him. Verse 18.] The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (e) Ezek. 36. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (f) Ezek. 11. 19. And I will give them one heart, and I will put a new spirit within you, and I will take away the stony heart out of their flesh, and will give them an heart of flesh. Phil. 2. 13. For it is God that worketh in you, both to will and to do, of his good pleasure. Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul; that thou mayest live. Ezek. 36. 17. And I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them. (g) Ephes. 1. 19. And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, John 6. 44, 45. v. 44.] No man can come to me, except the Father (which hath power) draw him, and I will raise him up at the last day. V. 45.] It is written in the Prophets, And they shall be all taught of God, every man therefore that hath heard, and hath learned of the Father, cometh unto me.

freely, being made willing by his grace (h). (b) Cant 1.4. Draw me, we will run after

thee. Psal. 110. 3. Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning, they shall trust in thee, O Lord. [John 6. 37. All that the Father giveth me, shall come to me, and him that cometh unto me, I will in no wise cast out. Romans 6. 16, 17, 18. verse 16.] Know ye not, to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sinne unto death, or of obedience unto righteousness. Verse 17.] But God be thanked that ye were the servants of sinne, but ye have obeyed from the heart the form of doctrine which was delivered you. Verse 18.] Being then made free from sin, ye became the servants of righteousness.

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man (i), who is altogether passive therein, untill being quickned and renewed by the holy Spirit (k), he is thereby enabled to answer this Call, and to embrace the grace offered, and conveyed in it (l).

in Christ Jesus before the world began. Tit. 2.4, 5. v. 4.] But after that the kindnesse and love of God our Saviour toward man appeared. Verse 5.] Not by works of righteousness which we have done, but according to his own mercy, he saved us by the washing of regeneration, and renewing of the holy Ghost. Eph. 2. 4, 5, 8, 9. verse 4.] But God who is rich in mercy, for his great love where with he loved us. V. 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved). V. 8.] (For by grace ye are saved through faith, and that not of your selves, it is the gift of God. V. 9.] Not of works, lest any man should boast. Rom. 9. 11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. (k) 1 Corinth. 2. 14. But the natural man receiveth not the things of the Spirit of God, for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned. Rom. 8. 7. Because the carnal minde is enmity against God, for it is not subject to the law of God, neither indeed can be. Eph. 2. 5. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved). (l) John 6. 37. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. John 5. 25. Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

III. Elect Infants, dying in infancy, are regenerated (m), and saved by Christ through the Spirit (n), who (o) Luke 18. 15, 16. And they

so infants, that he should touch them; but when his Disciples saw it, they rebuked them. Verse 16.] But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Act. 2. 38, 39. verse 38.] Then Peter said unto them, repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost. verse 39.] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord your God shall call. John 3. 3, 5. verse 3.] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. verse 5.] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God. 1 John 5. 12. He that hath the Son, hath life, but he that hath not the Son of God, hath not life. Rom. 8. 9. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ, he is none of his.

worketh

worketh when, and where, and how he pleaseth (n). So also are all other elect persons who are incapable of being outwardly called by the Ministry of the Word (o).

(n) John 3. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit. (o) 1 John 5. 12. He that hath the Sonne, hath life, but he that hath not the Sonne of God, hath not life. Acts 4. 12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

IV. Others, not elected, although they may be called by the Ministry of the Word (p), and may have some common operations of the Spirit (q), yet they never truly come unto Christ, and therefore cannot be saved (r): much lesse can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they do professe (s). And, to assest and main-

(p) Mat. 22. 14. For many are called, but few are chosen. (q) Mat. 7. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name? and in thy Name have cast out devils, and in thy Name done many wonderful works? Mat. 13.

20, 21. verse 20.] But he that received the seed into stony places, the same is he that heareth the Word, and even with joy receiveth it. Verse 21.] Yet hath he not root in himselfe, but dureth for a while, for when tribulation or persecution ariseth because of the Word, by and by he is offended. Hebrews 6. 4, 5. verse 4.] For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the holy Ghost. Verse 5.] And have tasted the good word of God, and the powers of the world to come. (r) John 6. 64, 65, 66. verse 64.] But there are some of them that believe not, for Jesus knew from the beginning, who they were that believed not, and who should betray him, Verse 65.] And he said, Therefore say I unto you, that no man can come unto me, except it were given unto him of my Father. Verse 66.] From that time many of his Disciples went back, and walked no more with him. John 8. 24. I said therefore unto you, that you shall dye in your sinnes, for if you believe not that I am he, you shall dye in your sinnes. (s) Acts 4. 12. Neither is there salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved. John 14. 6. Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father, but by me. Ephesians 2. 12. That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. John 4. 22. Ye worship ye know not what, we know what we worship, for salvation is of the Jewes. John 17. 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

rain, that they may, is very pernicious, and to be (1) 2 John 9, 10, 11.
detested (2).

v. 9.] Whoſoever
tranſgreſſeth and a-
bides not in the do-

Trine of Chriſt, hath not God; he that abideth in the doctrine of Chriſt, he hath both the Father and the Son. v. 10.] If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him Godſpeed. v. 11.] For he that biddeth him Godſpeed, is partaker of his evil deeds. 1 Cor. 16. 22. If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha! Gal. 1. 6, 7, 8. v. 6.] I marvel that you are ſo ſoon removed from him that called you into the grace of Chriſt unto another Goſpel. v. 7.] Which is not another, but there be ſome that trouble you, and would pervert the Goſpel of Chriſt. V 8.] But though we, or an Angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accuſed.

CHAP. XI.

Of Juſtification.

THOSE whom God effectually calleth, he alſo freely juſtifieth (a): not, by infuſing righteouſneſſe into them, but by pardoning their ſins, and by accounting and accepting their perſons as righteous; not, for any thing wrought in them, or done by them, but for Chriſts ſake alone; nor, by imputing faith it ſelfe, the act of believing, or any other evangelical obedience, to them, as their righteouſneſſe; but by imputing the

(a) Rom. 9. 30. More-
over, whom he pre-
deſtinated, them he
alſo called, and whom
he alſo called, them he
alſo juſtified, and
whom he juſtified,
them he alſo glorified.
Romans 3. 24.
Being juſtified freely
by his grace, through

the redemption that is in Jeſus Chriſt.

G

obedience

(b) Rom. 4. 5, 6, 7. ⁸ V. 5.] Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. V. 6.] Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. V. 7.] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. V. 8.] Blessed is that man to whom the Lord will not impute sin. 2 Cor. 5. 19, 21. V. 19.] To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. V. 21.] For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3. 22, 24, 25, 27, 28. V. 22.] Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference. V. 24.] Being justified freely by his grace, through the redemption that is in Christ Jesus. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. V. 27.] Where is boasting then, by what law of works, but by the law of faith? V. 28.] Therefore we conclude, that a man is justified by faith, without the deeds of the law. Tit. 3. 5, 7. V. 5.] Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. V. 7.] That being justified by his grace, we should be made heirs according to the hope of eternal life. Ephes. 1. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Jer. 23. 6. In his dayes shall Judah be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, The Lord our righteousness. 1 Cor. 1. 30, 31. V. 30.] But of him are ye in Christ Jesus, who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption. V. 31.] That according as it is written, He that glorieth, let him glory in the Lord. Rom. 5. 17, 18, 19. V. 17.] For if by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life, by one, Jesus Christ. V. 18.] Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life. V. 19.] For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous. (c) Acts 10. 44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Phil. 3. 9. And be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts 13. 38, 39, 43.] Be it known unto you therefore, men and brethren, that though this man is preached unto you as forgiving sins, v. 38.] And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Eph. 2. 7, 8. v. 7.] That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus. v. 8.] For by grace are ye saved through faith, and that not of yourselves, it is the gift of God.

(d) John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to

them that believe on his name. Rom. 3. 28. Therefore we conclude, that a man is justified by faith, without the deeds of the law. Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ,

II. Faith, thus receiving and resting on Christ, and his righteousness, is the alone instrument of justification (d), yet is it not alone in the person justified, but

is ever accompanied with all other saving graces, and is no dead faith, but worketh by love (e).

(e) Jam. 2. 17, 22, 26. V. 17.] Even so faith if it hath not works, is dead being alone.

V. 22.] Seest thou how faith wrought with his works, and by works was faith made perfect. v. 26.] For as the body without the spirit is dead, so faith without works is dead also. Gal. 5. 6. For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers Justice in their behalf (f). Yet, in as much as he was given by the Father, for them (g); and his obedience and satisfaction accepted in their stead (h); and both freely, not for any thing in them; their justification is onely of free grace (i); that both the exact

(f) Rom. 5. 8, 9, 10. V. 8.] But God commended his love towards us, in that while we were yet sinners, Christ died for us. v. 9.] Much more then being justified by his blood, we shall be saved

from wrath through him. v. 10.] For if when we were enemies we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life. v. 19.] For as by one mans disobedience, many were made sinners, even so by the obedience of one, shall many be made righteous. 1 Tim. 2. 5, 6. v. 5.] For there is one God, and one Mediator between God and man, the man Christ Jesus. v. 6.] Who gave himself a ransom for all, to be testified in due time. Heb. 10. 10, 14. v. 10.] By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. v. 14.] For by one offering he hath perfected for ever them that are sanctified. Dan. 9. 24, 26. v. 24.] Seventy weeks are determined upon my people, and upon this holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. v. 26.] And after threescore and two weeks, shall Messiah be cut off, but not for himself, and the people of the prince that shall come, shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. Isa. 53. 4, 5, 6, 10, 11, 12. v. 4.] Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. v. 5.] But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. v. 6.] All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquities of us all. v. 10.] Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand. v. 11.] He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. v. 12.] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bore the sin of many, and made intercession for the transgressors. (g) Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (h) 2 Cor. 5. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Mar. 3. 17. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased. Eph. 5. 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet-smelling savour. (i) Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus. Ephes. 1. 7. In whom we have redemption by his blood, the forgiveness of sins, according to the riches of his grace.

(k) Rom. 3. 26. To declare, I say, at this time, his righteousness, that he might be

justice, and rich grace of God, might be glorified in the justification of sinners (k). Ephes. 2. 7. That in the ages to come he might shew the exceeding riches of his grace, in his kindnesse towards us, through Jesus Christ.

(l) Gal. 3. 8. And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.

IV. God did, from all eternity, decree to justify all the Elect (l), and Christ did, in the fulnesse of time, dye for their sins, and rise again for their justification (m): neverthelesse, they are not justified, untill the holy Spirit doth in due time actually apply Christ unto them (n).

1 Pet. 1. 2, 19, 20. v. 2.] Elect, according to the fore-knowledge of God the Father, through justification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ: V. 19.] But with the precious blood of Christ, as of a lamb without blemish, and without spot. V. 20.] Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. Rom. 8. 30. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified. (m) Gal. 4. 4. But when the fulnesse of the time was come, God sent forth his Son, made of a woman, made under the law. 1 Tim. 2. 6. Who gave himselfe a ransom for all, to be testified in due time. Rom. 4. 25. Who was delivered for our offences, and was raised again for our justification. (n) Col. 1. 21, 22. v. 21.] And them that were (sometimes alienated, and enemies in your minde by wicked works, yet now hath he reconciled. V. 22.] In the body of his flesh, through death, to present you holy, and unblameable, and unreproucheable in his sight. Gal. 2. 16. See letter (c) immediately foregoing. Tit. 3. 4, 5, 6, 7. v. 4.] But after that the kindnesse and love of God our Saviour toward man appeared. V. 5.] Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. V. 6.] Which he shed on us abundantly, through Jesus Christ our Saviour. V. 7.] That being justified by his grace, we should be made heirs according to the hope of eternal life.

(o) Mat. 6. 12. And forgive us our debts, as we forgive our debtors. 1 John 1. 7, 9. v. 7.] But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sinne. V. 9.] If we confesse our sins, he is faithful, and just to forgive our sins, and to cleanse us from all unrighteousnesse. 1 John 2. 1, 2. v. 1.] My little children, these things I write unto you, that ye sin not, and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. V. 2.] And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. (p) Luke 22. 32. But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. 1 John 10. 8. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Hebr. 10. 14. For by one offering he hath perfected for ever them that are sanctified.

V. God doth continue to forgive the sins of those that are justified (o): and, although they can never fall from the state of Justification (p); yet they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg

pardon,

pardon, and renew their faith and repentance (q).

(q) Ps. 89. 31, 32, 33. v. 31.] If they break

my statutes, and keep not my commandments. V. 32.] Then will I visit their transgressions with the rod, and their iniquity with stripes. V. 33.] Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. Psalm 51. 7, 8, 9, 10, 11, 12. v. 7.] Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than the snow. V. 8.] Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. V. 9.] Hide thy face from my sins, and blot out all my iniquities. V. 10.] Create in me a clean heart, O God, and renew a right spirit within me. v. 11.] Cast me not away from thy presence, and take not thy holy spirit from me. v. 12.] Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Psalm 32. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid, I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Math. 26. 75. And Peter remembered the words of Jesus, which said unto him, before the cock crow thou shalt deny me thrice; and he went out, and wept bitterly. 1 Cor. 11. 30, 32. v. 30.] For this cause many are weak and sickly among you, and many sleep, v. 32.] But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Luke 1. 20. And behold, thou shalt be dumb, and not able to speak, untill the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

VI. The Justification of Believers under the old Testament, was in all these respects, one and the same with the Justification of Believers under the New Testament (r).

(r) Gal. 3. 9, 13, 14. v. 9.] So then they which be of faith, are blessed with faithful Abraham. v. 13.] Christ hath redeemed

us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. v. 14.] That the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the spirit, through faith. Rom. 4. 22, 23, 14. v. 22.] And therefore it was imputed to him for righteousness. v. 23.] Now it was not written for his sake alone, that it was imputed to him. v. 24.] But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Heb. 13. 8. Jesus Christ, the same yesterday, and to day, and for ever.

CHAP XII.

of Adoption.

ALL those that are justified, God vouchsafeth, in, and for his only Sonne Jesus Christ, to make partakers of the grace of Adoption (a): by which they are taken into the number, and enjoy the liberties and privileges of the children of God (b). Have his Name put

(a) Eph. 1. 5. Having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will. Gal. 4. 4, 5. v. 4.] But when

the fulness of time was come, God sent forth his own Son, made of a woman, under the Law. v. 5.] To redeem them that were under the law, that we might receive the adoption of sons. (b) Rom. 8. 17. And if children, then heirs, heirs of God, and joyns heirs with Christ, if so be that we suffer with him, that we may be all glorified together. John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name.

(c) Jer. 14. 9. Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not. 2 Cor. 6. 18. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Rev. 3. 12. Him that

overcometh, will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem which cometh down out of heaven from my God, and I will write upon him my new name. (d) Rom. 8. 15. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption, whereby ye cry, Abba Father, (e) Eph. 3. 12. In whom we have boldness, and access with confidence, by the faith of him. Rom. 5. 2. By whom also we have access by faith in his grace, wherein we stand and rejoyce in hope of the glory of God. (f) Gal. 4. 6. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. (g) Psal. 123. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him. (h) Prov. 14. 26. In the fear of the Lord is strong confidence, and his children shall have a place of refuge. (i) Mat. 6. 39, 40. V. 30.] Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little faith? V. 32.] For your heavenly Father knoweth that ye have need of all these things. 1 Pet. 5. 7. Casting all your care upon him, for he careth for you. (k) Heb. 12. 6. For whom the Lord loveth, he chastiseth, and scourgeth every son whom he receiveth. (l) Lam. 3. 3. For the Lord will not cast off for ever. (m) Ephes. 4. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. (n) Heb. 6. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises. (o) 1 Pet. 1. 3, 4. V. 3.] Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. V. 4.] To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Heb. 1. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. XIII.

Of Sanctification.

(a) 1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Phil. 3. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. 6. 5, 6. V. 5.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. V. 6.] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, thus henceforth we should not serve sin.

by his Word, and Spirit dwelling in them (b): the Dominion of the whole body of sinne is destroyed (c), and the severall lusts thereof are more and more weakned and mortified (d): and they, more and more quickned and strengthened in all saving graces (e), to the practice of true holiness, without which no man shall see the Lord (f).

for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth (c) Rom. 6. 6, 14. V. 6.] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. V. 14.] For sin shall not have dominion over you, for you are not under the law, but under grace. (d) Gal. 5. 24. And they that are Christs, have crucified the flesh, with the affections and lusts. Rom. 8. 13. For if ye live after the flesh, ye shall die; but if ye through the spirit, do mortifie the deeds of the body, ye shall live. (e) Col. 1. 11. Strengthened with all might, according to his glorious power, unto all patience, and long-suffering, with joyfulness. Eph. 3. 16, 17, 18, 19. V. 16] That he would grant you, according to the riches of his glory, to be strengthened with might, by his spirit in the inner man. V. 17.] That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. V. 18] May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. V. 19.] And to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God. (f) 2 Cor. 7. 1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Heb. 12. 14. Follow peace with all men, and holiness, without which no man shall see God.

II. This Sanctification is throughout, in the whole man (g); yet imperfect in this life, there abideth still some remnants of corruption in every part (h); whence ariseth a continual, and irreconcilable war; the flesh lusteth against the Spirit, and the Spirit against the flesh (i).

Jesus Christ. (b) 1 John 1. 10. If we say that we have not sinned, we make him a liar, and his Word is not in us. Rom. 7. 18, 23. V. 18.] For I know that in me, that is, in my flesh dwelleth no good thing: for to will, is present with me, but how to performe that which is good, I finde not. V. 23.] But I see another law in my members, warring against the law of my minde, and bringing me into captivity to the law of sin, which is in my members. Phil. 3. 12. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. (i) Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. 1 Pet. 2. 11. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

III. In which warre, although the remaining corruption, for a time, may much prevail (k); yet through the Law of my minde, and bringing in to captivity to the law of sin which is in my members.

the

(l) Rom 6. 14. For *sin shall not have dominion over you, for ye are not under the law, but under grace.* the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome (l): and so, the Saints grow in grace (m), perfecting holiness in the fear of God (n).

1 John 5. 4. Whatsoever is born of God, *overcometh the world*, and this is the victory that overcometh the world, even our faith. [Eph. 4. 15, 16. v. 15.] But speaking the truth in love, *may grow up into him in all things*, which is the head, even Christ. V. 16.] From whom the whole body fitly joyned together, and compacted by that which every joyned supplieth, according to the effectual working in the measure of every part, *maketh encrease of the body*, unto the edifying of it selfe in love. (m) 2 Per. 3. 18. *But grow in grace*, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory, both now, and for ever. Amen. 2 Cor. 3. 18. But we all with open face, beholding as in a glasse, the glory of the Lord, *are changed into the same image, from glory to glory*, even as by the Spirit of the Lord. (n) 2 Cor. 7. 1. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, *perfecting holiness in the fear of God.*

CHAP. XIV.

Of saving Faith.

THe grace of Faith, whereby the Elect are enabled to believe to the saving of their souls (a), is the work of the Spirit of Christ in their hearts (b); and is ordinarily wrought by the Ministry of Word (c): by which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthened (d).
 (a) Heb. 10. 39. But we are not of them who draw back unto perdition, but of them *who believe, to the saving of the soul.*
 (b) 2 Cor. 4. 13. We having the same *spirit of faith*, according as it is written, I believe, and therefore have I spoken, we also believe, and therefore speak. [Ephel. 1. 17, 18, 19. verse 17.] That the God of our Lord Jesus Christ, the Father of glory, may give unto you *the spirit of wisdom*, and revelation, in the knowledge of him. v. 18.] The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. v. 19.] And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. Eph. 2. 8. For by grace are ye saved, *through faith*, and that not of your selves; it is the gift of God. (c) Rom. 10. 14, 17. v. 14.] How then shall they call on him, in whom they have not believed, and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher? [verse 17.] So then *faith cometh by hearing*, and hearing by the Word of God. (d) 1 Peter 2. 1. As new born babes, desire the sincere milk of the word, *that ye may grow thereby.* Act. 20. 32. And now, brethren, I commend you to God, and to the word of his grace, *which is able to build you up*, and to give you an inheritance among all them which are sanctified. Romans 4. 11. And he received the sign of *circumcision*, a seal of the righteousness of faith, which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Luke 17. 5. And the Apostles said unto the Lord, *encrease our faith.* Romans 1. 16, 17. v. 16.] For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. v. 17.] For therein is the righteousness of God revealed, *from faith to faith*, as it is written, The just shall live by faith.

II. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein (e); and acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the commands (f), trembling at the threatnings [g], and embracing the promises of God for this life, and that which is to come [h]. But the principal acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace [i].

when ye received the Word of God which ye heard of us, ye received it, not as the word of Men, but as it is in truth, the Word of God which effectually worketh a so in you that believe. 1 Jhn 5. 10. He that beleeveth on the Son of God hath the witness in himselfe, he that beleeveth not, God hath made him a lyer, because he beleeveth not the record that God gave of his Son. Acts 24. 14. But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my Fathers, believing all things which are written in the Law and the Prophets. (f) Rom. 16. 26. But now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations, for the obedience of faith. (g) 1 Pt. 1. 24. For all those things hath mine hand made, and all those things have been, saith the Lord God, but to this man will I look, Even to him that is poor and of a contrite spirit, and trembleth at my words. (h) Heb. 11. 13. These all dyed in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on the Earth. 1 Tim. 4. 8. For bodily exercise profiteth little, but godli effe is profitable unto all things, having the promise of the life that now is, and of that which is to come. (i) John 1. 12. But as many as received him, to them gave he power to become the Sonnes of God, even to them that beleve on his Name. Acts 16. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Gal. 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Acts 15. 11. But we beleve that through the grace of the Lord Jesus Christ, we shall be saved even as they.

III. This faith is different in degrees,* weak, or (k) Heb. 5. 13, 14. strong [l]; may be often and many wayes assailed, and weakned, but gets the victory [m]; growing up in maturity [n]. Verse 14.] But strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil. Rom. 4. 19. 20. v. 19.] And being not weak in faith, he considered not his own body now dead when he was about an hundred years old, neither yet the deadness of Sarahs womb. Verse 20.] He staggered not at the promise of God though unbelief, but was strong in faith, giving glory to God. Matthew 6. 30. Wherefore if God so cloath the grass of the field which to day is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little faith? Mat. 8. 10. When Jesus heard it he marvelled and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. (l) Luke 22. 31, 32. v. 31.] And the Lord said Simon, Simon, Behold Satan hath desired to have you, that he may sift you as wheat. V. 32.] But I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren. Ephes. 6. 16. Above all, taking the shield of faith, where with ye shall be able to quench all the fiery darts of the wicked. 1 Joh. 5. 4. v. 4.] For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. V. 5.] Who is he that overcometh the world, but he that beleeveth that Jesus is the Son of God?

ny to the attainment of a full assurance through Christ (*m*), who is both the Authour and finisher of our Faith (*n*).

(*m*) Heb. 6.11, 12. V.11.] And we desire that every one

of you do shew the

same diligence, to the full assurance of hope unto the end. V.12.] That ye be not sloathful, but followers of them *who through faith and patience inherit the promises.* Heb. 10.22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Col. 2:2. That their hearts might be comforted, being knit together in love, and unto all riches of *the full assurance of understanding to the acknowledgments of the mystery of God, and of the Father, and of Christ.* (*n*) Heb. 12.2. Looking unto *Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God.*

CHAP. XV.

Of Repentance unto life.

(*a*) Ezéch. 12. 10.

And I will poure upon the house of David, and upon the inhabitants of Jeru-

salem the spirit of grace, and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness, as one that is in bitterness for his first born. Acts 11. 18. When they heard these things they held their peace, and glorified God saying, Then God hath also unto us granted repentance unto life. (*b*) Luke 24. 47. And that repentance and remission of sins *should be preached in his name among all nations, beginning at Jerusalem.* Mark 1 15. And saying, The time is fulfilled, and the Kingdom of God is at hand, repent ye and believe the gospel. Acts 20. 21. Testifying both to the Jewes, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ,

II. By it, a Sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sinnes, as contrary to the holy nature, and righteous law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turne from them all

unto

unto God (c), purposing and endeavouring to walk with him in all the ways of his Commandments (d).

(c) Ezk. 18. 30. 31. verie 30.] Therefore, I will judge you O house of Israel e-

very one according to his wayes, saith the Lord God, repent and turn your selves from all your transgressions, so iniquity shall not be your iuine. v. 31.] *Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye dye O House of Israel.* Ezek. 36. 31. Then shall ye remember your own evil wayes, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations. Isa. 30. 22. *Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence.* Psalm 51. 4. *Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.* Jer. 31. 18, 19. v. 18.] *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke, turn thou me and I shall be turned; thou art the Lord my God.* v. 19.] *Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.* Joel 2. 12, 13. v. 12.] *Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.* v. 13.] *And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindnesse, and repenteth him of the evil.* Amos 5. 15. *Hate the evil, and love the good, and establish judgement in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph.* Psalm 119. 128. *Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.* 2 Cor. 7. 11. *For behold, this selfe same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: in all things ye have approved your selves to be clear in this matter.* (d) Psalm 119. 6, 59, 106. v. 6.] *Then shall I not be ashamed when I have respect unto all thy Commandments.* verie 59.] *I thought on my wayes, and turned my feet unto thy testimonies.* verie 106.] *I have sworn, and I will perform it, that I will keep thy righteous judgements.* Luke 1. 6. *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blamelesse.* 2 Kings 23. 25. *And like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses, neither after him arose there any like him.*

III. Although Repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof (e), which is the act of Gods free grace in Christ (f), yet is

(e) Ezek 36. 31, 32. verie 31.] Then shall

ye remember your own evil wayes, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities and for your abominations. v. 32.] *Not for your sakes do I this, saith the Lord God, be it known unto you. b. ashamed and confounded for your own wayes O house of Israel.* Ezek. 16. 61, 62, 63. v. 61.] *Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive thy sisters, thine elde and thine younger, and I will give them unto thee for Daughters, but not by thy Covenant.* v. 62.] *And I will establish my Covenant with thee, and thou shalt know that I am the Lord.* v. 63.] *Tha thou mayst remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done saith the Lord.* (f) Hof. 14. 2, 4. v. 2.] *Take with you words, and return to the Lord, say unto him, Take away all iniquitie, and receive us graciously, so will we render the calves of our lips.* verie 4.] *I will heal their backsliding, I will love them freely.* for mine anger is turned away from him. Rom. 3. 24. *Being justified freely by his grace through the redemption that is in Iesus Christ.* Eph. 1. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

it of such necessity to all finners, that none may expect pardon without it (g).

(g) Luke 13. 3. 5. v. 3.] I tell you nay, but except ye repent.

ye shall all likewise perish, V. 5.] I tell you nay, but except ye repent ye shall all likewise perish. Acts 17. 30, 31. v. 30.] And the times of this ignorance God winked at, but now commandeth all men every where to repent. V. 31.] Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

IV. As there is no sin so small, but it deserves dam-

(h) Rom. 6. 23. For the wages of sinne is death, but the gift of God is eternal life,

through Jesus Christ our Lord. Rom. 5. 12. Wherein reas by one man sin entered into the world, and death by sinne, and so death passed upon all men. for that all have sinned. Matth. 12. 36. I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. (i) Isa. 59. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. Isa. 1. 16, 18. v. 16.] Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil. V. 18.] Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.

V. Men ought not to content themselves with a general Repentance, but it is every Mans Duty to endeavour to repent of his particular finnes, particularly (k).

(k) Pl. 1. 19. 13. Keep back thy servant also from presumptuous

sins, let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression. Luke 19. 8, And Zachary stood and said unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four fold. 1 Tim. 1. 13, 15. v. 13.] Who was before a Blasphemer, and a Persecutor, and injurious, but I obtained mercy because I did it ignorantly in unbelief. V. 15.] This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof (*l*); upon which, and the forsaking of them, he shall find mercy (*m*): so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sin, to declare his repentance to those that are offended (*n*), who are thereupon to be reconciled to him, and in love to receive him (*o*).

(1) Psalm 51. 4, 7, 9, 14. v. 4.] *Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.* V. 5.] *Behold, I was shapen in iniquity, and in sinne did my Mother conceive me,* V. 7.] *Purge me with*

Hyssop, and I shall be clean: wash me, and I shall be whiter than snow. V. 9.] *Hyde thy face from my sins, and blot out all mine iniquities.* V. 14.] *Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.* Psal. 32. 5, 6. v. 5.] *I acknowledge my sin unto thee, and mine iniquity have I not hid, I said I will confesse my transgressions unto the Lord, thou forgavest the iniquity of my sin.* Selah. V. 6.] *For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him.* (m) Prov. 18. 13. *He that covereth his sins shall not prosper, but who so confesseth and forsaketh them, shall have mercy.* 1 John 1. 9. *If we confesse our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* (n) James 5. 16. *Confesse your faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much.* Luke 17. 3, 4. v. 3.] *Take heed to yourselves: If thy brother trespass against thee, rebuke him, and if he repent, forgive him.* V. 4.] *And if he trespass against thee seven times in a day, turn again to him, saying, I repent, thou shalt forgive him.* Josh. 7. 19. *And Joshua said unto Achan, my Son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me.* Psalm 51. Throughout. (o) 2 Cor. 2. 8. *Wherefore I beseech you, that you would confirm your love towards him.*

CHAP. XVI.

Of good Works.

Good Works are onely such as God hath commanded in his holy Word (*a*), and not such as, without the warrant thereof, are devised by men, out of blinde

(a) Mich. 6. 8. *He hath shewed thee, O man, what is good, and what doth the Lord require of thee,*

but to do Justice, and to love mercy, and to walk humbly with thy God? Rom. 12. 2. *And be not conformed to this world, but be ye transformed by the renewing of your minde, that ye may prove, what is that good, that acceptable and perfect will of God.* Heb. 13. 21. *Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.*

zeal,

(b) Mat. 15. 9. But in zeal, or upon any pretence of good intention (b).

vain do they worship me, teaching for doctrines the Commandments of men. Isa. 29. 13. Wherefore the Lord said, for as much as his people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. 1 Pet. 1. 18. For as much as you know, that you were not redeemed with corruptible things, as Silver and Gold, from your vain conversation received by tradition from your fathers, Rom. 10. 2. For I bear them record, that they have a zeal of God, but not according to knowledge: John 16. 2. They shall put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will think he doth God service. 1 Sam. 15. 21, 22, 23. v. 21.] But the people took of the Spoil, Sheep, and Oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord thy God in Gilgal. V. 22.] And Samuel said, Hark thou. Lord a great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice, and to hearken, than the fat of Rams. V. 23.] For rebellion is as the sin of witch-craft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he also hath rejected thee from being King.

(c) James 2. 18, 22. v. 18.] Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. v. 22. Seest thou how faith wrought with his works, and by works was faith made perfect. (d) Psal. 116. 12, 13. v. 11.] What shall I render unto the Lord for all his benefits towards me? V. 13.] I will take the cup of salvation, and call upon the Name of the Lord. 1 Pet. 2. 9. But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light. (e) 1 John 2. 3, 5. V. 3.] And hereby we do know that we know him, if we keep his Commandments. V. 5.] But who so keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. 1 Pet. 1. 5, 6, 7, 8, 9, 10. v. 5.] And besides this, giving all Diligence, add to your faith, Virtue; and to Virtue, Knowledge. V. 6.] And to Knowledge, Temperance; and to Temperance, Patience; and to Patience Godliness. v. 7.] And to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity. v. 8.] For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. V. 9.] But he that lacketh these things, is blinde, and cannot see far off, and hath forgotten that he was purged from his old sins. v. 10.] Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. (f) 2 Cor. 9. 2. For I know the forwardness of your minde, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many. Matthew 5. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (g) Tit. 2. 5, 9, 10, 11, 12. v. 5.] To be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the word of God be not blasphemed. v. 9.] Exhort servants to be obedient to their own Masters, and to please them well in all things, not answering againe. V. 10.] Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. v. 11.] For the grace of God that bringeth salvation, hath appeared to all men. v. 12.] Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. 1 Tim. 6. 1. Let as many servants as are under the yoke, count their own Masters worthy of all honour, that the Name of God and his doctrine be not blasphemed.

II. These good works, done in obedience to Gods commandments, are the fruits and evidences of a true and lively faith (c): and, by them, beleivers manifest their thankfulness (d), strengthen their assurance (e), edifie their Brethren (f), adorn the profession of the Gospel (g), stop

the

the mouths of the adversaries (*b*), and glorifie God (*i*), whose workmanship they are, created in Christ Jesus thereunto (*k*); that, having their fruit unto holiness, they may have the end eternal life (*l*).

(*b*) 1 Pet. 2. 15. For so is the will of Gods that with well pleasing, ye may put to silence the ignorance of foolish men. (*i*) 1 Pet.

2. 11. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Phil. 1. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John 15. 8. Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples. (*k*) Epa. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (*l*) Rom. 6. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ (*m*). And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do, of his good pleasure (*n*): yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless, upon a special motion of the Spirit; but, they ought to be diligent in stirring up the grace of God that is in them (*o*).

(*m*) Joh. 15. 4, 6, v. 4.] Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me. V. 6.] If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire and they are burned. 12. ch. 36. 26, 27.

v. 26.] A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. V. 27.] And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. (*n*) Phil. 1. 13. For it is God that worketh in you both to will and to do, of his own pleasure. Phil. 4. 13. I can do all things through Christ which strengtheneth me. 2 Cor. 3. 5. Not that we are sufficient of our selves to think anything as of our selves: but our sufficiency is of God. (*o*) Phil. 2. 12. Wherefore my beloved, as ye have alwayes obeyed, not as in my presence only, but now much more in my absence: work out your own salvation with fear and trembling. Heb. 6. 11, 12. v. 11.] And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. V. 12.] That ye be not slothful, but followers of them, who through faith and patience inherit the promises. 2 Per. 1. 3, 5, 10, 17. v. 3.] According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. V. 5.] And besides all this, giving all diligence, add to your Faith, Virtue; and to Virtue, Knowledge. v. 10.] Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. v. 11.] For so an entrance shall be ministered to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Isa. 64. 7. And there is none that can reach upon thy Name, that stretch up himselfe to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 2 Tim. 1. 6. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by the putting on of my hands. Acts 26. 6, 7. And now I stand, and am judged for the hope of the promise made of God unto our Fathers. v. 7.] Unto which promise our twelve tribes instantly serving God day and night, hope to come: for which hopes sake, King Agrippa, I am accused of the Jewes. Jude v. 20, 21. v. 20.] But ye Beloved, building up your selves on your most holy faith, praying in the holy Ghost. v. 21.] Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

IV. They,

IV. They, who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do (p).

(p) Luke 17. 10. So likewise ye, when ye shall have done all these things, which are commanded you, say, *We are unprofitable Servants, we have done that which was our duty to do.* Nehem. 13. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy. Job 9. 2, 3. v. 2.] I know it is so of a truth, but how should man be just with God? V. 3.] If he will contend with him, he cannot answer him one of a thousand. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

V. We cannot, by our best Works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfie for the debt of our former sins (q), but when we have done all we can, we have done but our duty, and are unprofitable servants (r); and, because, as they are good, they proceed from his Spirit (s); and as they are wrought

(q) Rom. 7. 20.] Therefore by the deeds of the Law, there shall no flesh be justified in his sight, for by the Law is the knowledge of sin. Rom. 4. 2, 4, 6. v. 2.] For if Abraham were justified by works; he hath whereof to glory, but not before God. V. 4.] Now to him that worketh, is the reward not reckoned of grace, but of debt. V. 6.] Even as David also describeth the blessednesse of the man unto whom God imputeth righteousness without works. Ephes. 2. 8, 9, verse 8.] For by grace are ye saved through faith, and that not of your selves, it is the gift of God. Verse 9.] Not of works, lest any man should boast. Tit. 3. 5, 6, 7. v. 5.] Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the holy Ghost. Verse 6.] Which he shed on us abundantly, through Jesus Christ our Saviour. Verse 7.] That being justified by his grace, we should be made heirs, according to the hope of eternal life. Rom. 8. 18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. Psalm 16. 2. O my Soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not to thee. Job 22. 2, 3. v. 2.] Can a man be profitable unto God, as he that is wise may be profitable unto himselfe? Verse 3.] Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy wayes perfect? Job 35. 7, 8. v. 7.] If thou be righteous, what givest thou him? or what receiveth he of thy hand? V. 8.] Thy wickednesse may hurt a man as thou art, and thy righteousness may profit the Sonne of man. (r) Luke 17. 10. See Letter (p) in this Chapter. (s) Gal. 5. 22, 23. v. 22.] But the fruit of the spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, V. 23.] Meekness, Temperance, against such there is no Law.

by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement (r).

all fade as a leaf, and our iniquities like the winde have taken us away. Galatians 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. Rom. 7. 15, 18. V. 15.] For that which I do, I allow not, for what I would, that do I not, but what I hate, that do I. V. 18.] I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good, I finde not. Psalm 143. 2. And enter not into judgement with thy servant, for in thy sight shall no man living be justified. Psalm 130. 3. If thou Lord shouldst mark iniquities, O Lord who shall stand?

(r) Is. 64. 6. Pur-w are all as an unclean thing, and all our righteousnesses are as filthy rags, and we do

VI. Yet notwithstanding, the Persons of Beleevers being accepted through Christ, their good works also are accepted in him (u), not as though they were in this life wholly unblameable and unreprouable in GODS sight (w); but that, he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections (x).

holy Priest hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Exod. 28. 38. And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts, and it shall be alwayes upon his forehead, that they may be accepted before the Lord. Genesis 4. 4. And Abel he also brought of the firstlings of his flock, And the Lord had respect unto Abel, and his offering Hebrews 11. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous. God testifying of his gifts, and by it he being dead, yet speaketh. (w) Job 9. 20. If I justify my selfe, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me perverse. Psalm 143. 2. And enter not into judgement with thy servant, for in thy sight shall no man living be justified. (x) Heb. 13. 20, 21. v. 20.] Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. V. 21.] Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen. 2 Corinth. 8. 12. For if there be first a willing minde, it will be accepted according to that a man hath, and not according to that he hath not. Heb. 6. 10. For God is not unrighteous, to forget your work and Labour of love, which ye have shewed towards his Name, in that ye have ministered to the Saints, and do minister. Mat. 25. 21, 23. v. 21.] His Lord said unto him, well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. V. 23.] His Lord said unto him, well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler of many things, enter into the joy of thy Lord.

(u) Ephes. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 1 Peter 2. 5. Ye also as living stones, are built up a spiritual house, an

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves, and o-

I, theirs

(γ) 2 Kings 10. 30, 31. v. 30.] And the Lord said unto Jehu, *because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in my heart, thy*

Children of the fourth generation shall sit in the throne of Israel. verse 31.] But Jehu took no heed to walk in the Law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sinne. 1 Kings 21. 27, 29. v. 27.] And it came to pass, when Ahab heard those words, that he rent his cloaths, and put sack-cloth upon his flesh, and fasted, and lay in sack-cloth, and went softly. Verse 29. *Seest thou how Ahab humbleth himselfe before me? because he humbleth himselfe before me, I will not bring the evill in his dayes; but in his sonn's dayes, will I bring the evill upon his house.* Phil. 1. 15, 16, 18. v. 15.] Some indeed preach Christ, even of envy and strife, and some also of good will. verse 16.] The one Preach Christ of contention, not sincerely, supposing to adde affliction to my bonds. verse 18.] What then? notwithstanding every way, whether in presence, or in truth, Christ is preached, and I therein do rejoyce, yea, and will rejoyce. (γ) Gen. 4. 5. But unto Cain, and to his offering he had no respect, and Cain was very wrath, and his countenance fell. Heb. 11. 4. *By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh.* Hebrews 11. 6. *But without faith, it is impossible to please him, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* (α) 1 Cor. 13. 3. *And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not charity, it profiteth nothing.* Isa. 1. 12.] When ye come to appear before me, *who hath required this at your hands to tread my courts.* (b) Mat. 6. 2, 5, 16. v. 2.] Therefore, when thou doest thine Almes, do not sound a Trumpet before thee, as the hypocrites do, in the Synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. v. 5.] And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the Synagogues, and in the Corners of the streets, that they may be seen of men; verily, I say unto you, they have their reward. v. 16.] Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their Faces, that they may appear to men to fast. Verily, I say unto you, they have their reward. (c) Hag. 2. 14.] Then answered Haggai and said, So is this people, and so is this Nation before me, saith the Lord, and so is every work of their hands, and that which they offer there is unclean. Tit. 1. 15.] Unto the pure, all things are pure, but unto them that are defiled, and unbelieving, is nothing pure; but even their minde and conscience is defiled. Amos 5. 21, 22. v. 21.] I hate, I despise your feast-dayes, and I will not smell in your solemn Assemblies. v. 22.] Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beasts. Hol. 1. 4. And the Lord said unto him, call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the Kingdom of the house of Israel. Rom. 9. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Tit. 3. 5.] Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost.

pleasing unto God (d).

(d) Psal. 14. 4.] *Have all the workers of iniquity no know-*

ledge? who eat up my people, as they eat bread, and call not upon the Lord. Psal. 36. 3.] The words of his mouth are iniquity and deceit, he hath left off to be wise and do good. Job 21. 14, 15. v. 14.] Therefore they say unto God, *depart from us, we desire not the knowledge of thy ways.* v. 15.] What is the Almighty, *that we should serve him?* and what profit shall we have, if we pray unto him? *Matth. 25. 41, 42, 43, 45. v. 41.]* Then shall he say also unto them on the left hand, *depart from me ye cursed, into everlasting fire, prepared for the Devil, and his Angels.* v. 42.] *For I was an hungry, and ye gave me no meat, I was thirsty, and ye gave me no drink.* V. 43.] I was a stranger, and ye took me not in; naked, and ye clothed me not; Ick, and in prison, and ye visited me not. V. 45.] Then shall he answer them saying, *Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.* Mat. 23. 23.] Woe unto you Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier matters of the Law, *Judgement, Mercy, and Faith; these ought you to have done, and not to leave the others undone.*

CHAP XVII.

of the perseverance of the Saints.

They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace: but shall certainly persevere therein to the end, and be eternally saved (a):

II. This perseverance of the Saints, depends not upon their own free-will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father (b); upon the ef-

(a) Ph. 1. 6. Being confident of this very thing, that he which hath begun a work in you, *will perfect it untill the day of Jesus Christ.* 2 Peter 1. 10.] Wherefore the rather brethren, give diligence to make your calling and Election sure, for if ye do these things, ye shall never fall.

John 10. 28, 29. v. 28.] And I give unto them eternal life, and they shall never perish, *neither shall any man pluck them out of my hand.* Verse 29.] My Father which gave them, is greater than all, and no man is able to pluck them out of my Fathers hand. 1 John 3. 9.] Whosoever is born of God, *doth not commit sin; for his seed remaineth in him, and he cannot sin,* because he is born of God. 1 Peter 1. 5, 9.] Who are kept by the power of God through Faith unto Salvation, ready to be revealed in the last time. Verse 9.] *Receiving the end of your faith, even the Salvation of your Souls.* (b) 2 Tim. 2. 18, 19. v. 18.] Who concerning the truth have erred, saying, the resurrection is past already; and overthrow the faith of some. V. 19.] Nevertheless, the foundation of God stands sure, *having this Seal, the Lord knoweth them that are his;* and let every one that nameth the Name of Christ, depart from iniquity. Jer. 31. 3.] The Lord hath appeared of old unto me, saying, *Yes, I have loved thee with an everlasting love, therefore with loving kindnesse have I drawn thee.*

(c) Heb. 10. 10, 14. Verse 10.] By the which will we are sanctified through the offering of the body of Jesus Christ once for all. ver. 14.] For by one offering,

we have perfected for ever them that are sanctified. Heb. 13. 20, 21. v. 20.] Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant. v. 21.] Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen. H b. 9. 12, 13, 14, 15. v. 12.] Neither by the blood of Goats and Calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. verse 13.] For if the blood of Bulls, and of Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; ver. 14.] How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot unto God, purge your Conscience from dead works, to serve the living God? verse 15.] And for this cause he is the Mediatour of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance. Rom. 8. 33, 34, 35, 36, 37, 38, 39. v. 33.] Who shall lay any thing to the charge of Gods Elect? It is God that justifieth. v. 34.] Who is he that condemneth? It is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us. v. 35.] Who shall separate us from the love of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or peril, or sword. v. 36.] (As it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter.) v. 37.] Nay, in all these things we are more than conquerors, through him that loved us. verse 38.] For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. v. 39.] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. John 17. 11, 24. verse 11.] And now I am no more in the world, but these are in the world, and I come to thee, holy Father, keep through thine own Name, those whom thou hast given me, that they may be one, as we are. v. 24.] Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. Luke 22. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. (d) John 14. 16, 17. v. 16.] And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever. v. 17.] Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you. 1 John 2. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, ye shall abide in him. 1 John 3. 9. Whosoever is born of God, doth not commit sin, for his seed remaineth in him, he cannot sin, because he is born of God. (e) Jer. 31. 40. And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. (f) John 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands. 2 Thes. 3. 3. But the Lord is faithful who shall stablish you, and keep you from evil. 1 John 1. 19. They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us.

III. Nevertheless, they may, through the temptations of Satan and of the World, the prevalency of corruption

ruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins (g); and, for a time, continue therein (h): whereby they incur Gods displeasure (i), and grieve his holy Spirit (k), come to be deprived of some measure of their graces & comforts (l), have their hearts hardened (m), and their consciences wounded (n), hurt, and scandalize others (o), and bring temporal judgements upon themselves (p).

(g) *Matth. 26. 70. 72. v. 70.* But he denied before them all, saying, I know not what thou sayest. v. 72.] And he denied again with an oath, I do not know the man, v. 74.] Then he began to curse & swear, I ying, I know not the man. And im-

mediately the Cock crew. (h) *Psal. 51. the title and v. 14. the title.* To the chief Musician, a Psalm of David when Nathan the Prophet came unto him, after he had gone in to Bathsheba. v. 14.] Deliver me from blood guiltiness. O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. (i) *1a. 64. 5, 7, 9. v. 5.]* Thou merciest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold thou art wroth, for we have sinned, in those is continuance, and we shall be saved. v. 7.] And there is none that calleth upon thy Name, that stirreth up himselfe to take hold of thee, for thou hast bid thy face from us, and hast consumed us because of our iniquities. v. 5.] Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see we beseech thee, we are all thy people. 2 Sam. 11. 27. And when the morning was past, David sent and fetched her to his house, and she became his wife, and bare him a Sonne, but the thing that David had done, displeased the Lord. (k) *Ephel. 4. 30.* And grieve not the holy Spirit of God, whereby we are sealed unto the day of redemption. (l) *Psal. 51. 8, 10, 12. v. 8.]* Make me to hear joy and gladnesse, that the bones which thou hast broken may rejoyce. v. 10.] Create in me a clean heart, O God, and renew a right spirit within me. v. 12.] Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Rev. 2. 4. Nevertheless I have some what against thee, because thou hast left thy first love. Cant. 5. 2, 3, 4, 6. verse 2.] I sleep but my heart waketh, it is the voyce of my beloved that knocketh, saying, Open to me my Sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night. v. 3.] I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? v. 4.] My beloved put in his hand by the hole of the door, and my bowels were moved for him. v. 6.] I opened to my beloved, but my beloved had withdrawn himselfe and was gone, my soul failed when he spake; I sought him, but I could not finde him, I called him, but he gave me no answer. (m) *1a. 63. 17.* O Lord, why hast thou made us to erre from thy wayes, and hardened our hearts from thy fear, return for thy servants sake: the tribes of thine inheritance. Marke 6. 52. For they considered not the miracles of the loaves, for their heart was hardened. Marke 16. 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them for their unbelief and hardnesse of heart, because they believed not them which had seen him after he was risen. (n) *Psal. 37. 3, 4. v. 3.]* When I kept silence, my bones waxed old, through my roaring all the day long. verse 4.] For day and night thy hand was heavy upon me, my moisture is turned into the drought of summer. *Psal. 51. 8.* Make me to hear joy and gladnesse, that the bones which thou hast broken may rejoyce. (o) *2 Sam. 12. 14.* Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely dye. *Psal. 89. 31, 32. v. 31.]* If they break my statutes and keep not my commandments v. 32.] Then will I visit their transgression with the rod, and their iniquity with stripes. 1 Cor. 11. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

CHAP. XVIII.

Of assurance of Grace and Salvation.

Although Hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of salvation (a); which hope of theirs shall perish (b): yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace (c), and may rejoice in the hope of the glory of God, which hope shall never make them ashamed (d).

(a) Job 8. 13, 14. verse 13.] So are the paths of all that forget God, and the hypocrites hope shall perish. v. 14.] Whole hope shall be cut off, and whose trust shall be a spiders web. Mich. 3. 11. The heads thereof judge

for reward, and the Prieststher of teach for hire, and the Prophets thereof divine for money: yet will they lean upon the Lord and say, is not the Lord among us? none evil can come upon us. Deut. 29. 19. And it came to pass when he heareth the words of this curse, that he blesseth himselfe in his heart, saying, I shall have peace, though I walk in the imagination of my heart to adde drunkenness to thirst. John 8. 41. Ye do the deeds of your Father, then said they to him, We be not born of fornication, we have one Father even God. (b) Matth. 7. 22, 23. v. 22.] Many will say unto me in that day, Lord, Lord, have not we prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderful works. v. 23.] And then will I professe unto them, I never knew you, depart from me ye that work iniquity. (c) 1 John 2. 3. And hereby we do know that we know him, if we keep his commandments. 1 John 3. 14, 18, 19, 21, 24. v. 14.] We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death. V. 18.] My little children, let us not love in word, neither in tongue, but in deed and in truth. v. 19.] And hereby we do know that we are of the truth, and shall assure our hearts before him V. 21.] Beloved, if our heart condemn us not, then have we confidence towards God. v. 24.] And he that keepeth his commandments, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the spirit that he hath given us. 1 John 5. 13. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. (d) Rom. 5. 2, 5. v. 2.] By whom also we have access by faith into his grace, wherein we stand and rejoice in hope of the glory of God. v. 5.] And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which was given to us.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible Hope

Hope (e); but an infallible assurance of faith, founded upon the divine truth of the promises of salvation (f), the inward evidence of those graces unto which these promises are made (g), the testimony of the spirit of Adoption witnessing with our spirits that we are the children of God (h): which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption (i).

into that within the vail. (f) Heb. 6. 17, 18. v. 17.] Wherin God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. verse 18.] That by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. (g) 2 Peter 1. 4, 5, 10, 11. v. 4.] Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. V. 5.] And besides this, giving all diligence, add to your faith, vertue, and to vertue knowledge. V. 10.] Wherefore the rather brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall. V. 11.] For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. 1 John 2. 3. And hereby we do know that we know him, if we keep his Commandments. 1 John 3. 14. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death. 2 Cor. 1. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to you-wards. (h) Rom. 8. 17, 16. V. 15.] For ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption, whereby we cry, Abba, Father. V. 16.] The spirit itself beareth witness with our spirit, that we are the children of God. (i) Ephes. 3. 13, 14. V. 13.] Wherefore I desire that ye faint not at my tribulations for you, which is your glory. V. 14.] For this cause I bow my knees unto the Father of our Lord Jesus Christ. Ephes. 4. 30. And I grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. 1. 21, 22. V. 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God. V. 22.] Who hath also sealed us, and given us the earnest of the spirit in our hearts.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it (k): yea, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the

know, that ye have eternal life, and that ye may believe on the Name of the Sonne of God. 1sa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Marke 9. 24. And straightway the Father of the child cried out, and said with tears, Lord I beleeve, help thou my unbelief. See Psalm 88, throughout, and Psalm 77. to the 12. verse.

(k) 1 John 5. 13. These things have I written unto you that beleeve on the Name of the Son of God, that ye may

(1) 1 Cor. 2. 12.] *Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.* 1 J. 4. 13.] *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.* Heb. 6. 11, 12. v. 11.] *And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end.* v. 12.] *That you be not slothful, but followers of them, who through faith and patience inherit the promise.* Eph. 3. 17, 18. v. 17.] *That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love.* v. 18.] *May be able to comprehend with all Saints, what is the breadth, and length, and depth, and the height.* v. 19.] *And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.* (m) 2 Pet. 1. 10.] *Wherefore brethren, then, give diligence to make your calling and election sure, for if ye do these things, you shall never fall.* (n) Rom. 5. 1, 2, 5. v. 1.] *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* v. 2.] *By whom also we have a access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.* verse 5.] *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost, which is given unto us.* Rom. 14. 17.] *For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holy Ghost.* Rom. 15. 13.] *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.* Eph. 1. 3, 4. v. 3.] *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ.* V. 4.] *According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love.* Psal. 4. 6, 7. v. 6.] *There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us.* V. 7.] *Thou hast put gladness in my heart, more than in the time, that their Corn, and their Wine increased.* Psal. 119. 32. *I will run the way of thy Commandments; when thou shalt enlarge my heart.* (o) 1 John 2. 1, 2. v. 1.] *My little Children, these things write I unto you, that ye sinne not: And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* V. 2.] *And he is the propitiation for our sinnes: and not for ours only, but also for the sinnes of the whole world.* Rom. 6. 1, 2. v. 1.] *What shall we say then? shall we continue in sinne, that grace may abound? V. 2.] God forbid; how shall we that are dead to sinne, live any longer therein.* Tit. 2. 11, 12, 14. v. 11.] *For the grace of God that bringeth Salvation, hath appeared to all men.* verse 12.] *Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.* Verse 14.] *Who gave himselfe for us, that he might redeem us from all iniquitie, and purifie unto himselfe a peculiar people, zealous of good works.* 2 Corinth. 7. 1.] *Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* Rom. 8. 1, 12. v. 1.] *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* V. 12.] *Therefore Brethren, we are debtors, not to the flesh, to live after the flesh.* 1 J. 4. 3, 2, 3. verse 2.] *Beloved now are we the Sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is.* V. 3.] *And every man that hath this hope in him, purifieth himselfe, even as he is pure.* Psal. 130. 4.] *But there is so givenesse with thee, that thou my self be feared.* 1 John 1. 6, 7. v. 6.] *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.* v. 7.] *But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

IV. True beleevvers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as, by negligence in preserving of it, by falling into some special sinne, which woundeth the conscience, and grieveth the Spirit; by, some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darknesse and to have no light (p): yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, be revived (q); and by the which, in

(p) Cant. 5. 2, 3, 6. v. 2.] I sleep, but my heart waketh; it is the voyce of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. ver. 3.] I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile

them? v. 6.] I opened to my beloved, but my beloved had withdrawn himselfe, and was gone; my soul failed when he spake, I sought him, but I could not finde him; I called him, but he gave me no answer. Psalm 51. 8, 12, 14. v. 8.] Make me to hear joy and gladnesse; that the bones which thou hast broken may rejoyce. v. 12.] Restore unto me the joy of thy Salvation; and uphold me with thy free Spirit. v. 14.] Deliver me from blood-guiltinesse, O God, thou God of my Salvation; and my tongue shall sing aloud of thy righteousness. Eph. 4. 30, 31. v. 30.] And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. v. 31.] Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. Psalm 77. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. v. 1.] I cryed unto God with my voyce; even unto God with my voyce, and he gave ear unto me. v. 2.] In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not; my soul refused to be comforted. v. 3.] I remembered God, and was troubled; I complained, and my spirit was overwhelmed. Selah. v. 4.] thou holdest mine eyes waking; I am so troubled that I cannot sleepe. v. 5.] I have considered the dayes of old, the years of ancient time. v. 6.] I call to remembrance my song in the night; I commune with mine owne heart, and my spirit made diligent search. v. 7.] Will the Lord cast off for ever? and will he be favourable no more? v. 8.] Is his mercy clean gon for ever? doth his promise fail for evermore? v. 9.] Hath God forgotten to be gracious? hath he in anger shut up his tender mercyes? Selah. v. 10.] And I said, this is my infirmity; but I will remember the years of the right hand of the most high. Mic. 16. 69, 70, 71, 72. v. 69.] Now Peter sate without in the Palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. v. 70.] But he denied before them all, saying, I know not what thou sayest. v. 71.] And when he was gone out into the Porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. v. 72.] And again he denied with an oath, I do not know the man. Psal. 31. 22.] For I said in my haste, I am cast out from before thine eyes; nevertheless thou heardest the voyce of my supplications, when I cryed unto thee. Isa. 50. 10.] Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darknesse, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Psal. 88. throughout. (q) 1 John 3. 9.] Whosoever is born of God; doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. Luk. 23. 32.] But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Job 13. 15.] Though he slay me, yet will I trust in him; but I will maintain mine own wayes before him. Psal. 73. 15.] If I say, I will speak thus; behold, I should offend against the generation of thy children. Psal. 51. 8, 12.] See Letter immediately before. Isa. 50. 10.] See Letter P. immediately foregoing.

(r) Micah 7. 7, 8, 9. the mean time, they are supported from utter de-
V. 7.] Therefore I will look unto the spair (r).

Lord; I will wait

for the God of my salvation; my God will hear me. V. 8.] Rejoyce not against me, O mine Enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. V. 9.] I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgement for me; he will bring me forth to the light, and I shall behold his righteousness. Jer. 32. 40.] And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me. Isa. 54. 7, 8, 9, 10. V. 7.] For a small moment have I forsaken thee; but with great mercies will I gather thee. V. 8.] In a little wrath I hid my face from thee, for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Ver. 9.] For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wrath with thee, nor rebuke thee. V. 10.] For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that hath mercy on thee. Psa. 12. 1.] My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Psa. 88.] Throughout.

CHAP. XIX.

Of the Law of God.

(a) Gen. 1. 26, 27.]

And God said, Let us make man in our Image, after our likeness; and let them have dominion over the fish of the Sea, and over the fowl of the air, and over

the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

V. 27.] So God created man in his own Image, in the Image of God created he him; Male and Female Created he them. with Gen. 2. 17.] But of the Tree of knowledge of good and evil, thou shalt not eat; in the day that thou eatest thereof, thou shalt surely die. Rom. 2. 14, 15. Verse 14.]

For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves; Verse 15.] Which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another. Rom. 10. 5.] For Moses describeth the righteousness which is of the Law, that the man which doth those things, shall live by them. Rom. 5. 12, 13. V. 12.]

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. V. 19.] For as by one mans disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. Gal. 3. 10, 12. V. 10.] For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things, which are written in the book of the Law, to do them. V. 12.] The law is not of Faith; but, the man that doth them, shall live in them. Eccles. 7. 29.] Lo this only have I found, that God hath made man upright, but they have sought out many inventions. Job 28. 28.] And unto man he said, Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.

GOD gave to Adam a Law, as a Covenant of Works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it: and induced him with power and ability to keep it (a).

II. This Law, after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables (b): the four first Commandments containing our duty towards God; and the other six, our duty to man (c).

(b) Jan. 1. 25. J But who so looketh into the perfect Law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed.

Jan. 2. 8, 10, 11, 12. v. 8.] If ye fulfill the royal law, according to the Scripture, Thou shalt love thy neighbour as thy selfe, ye do well. V. 10.] For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. V. 11.] For he that said, Do not commit adultery, said also Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. v. 12.] So speak ye, and so do, as they that shall be judged by the Law of liberty. Rom. 13. 8, 9. v. 8.] Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the Law. V. 9.] For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy selfe, Deut. 5. 32.] Ye shall observe to do therefore, as the Lord your God hath commanded you; you shall not turn aside to the right hand, or to the left. D. ut. 10. 4.] And he wrote on the Tables, according to the first writing, the ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. Exod. 34. 1.] And the Lord said unto Moses, hew the two Tables of stone, like unto the first; and I will write upon these Tables, the words that were in the first Table, which thou brakest. (c) Mat. 22. 37, 38, 39, 40. v. 37.] Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy minde. v. 38.] This is the first and great Commandment. v. 39.] And the second is like unto it, Thou shalt love thy neighbour as thy selfe. v. 40.] On these two Commandments, hang all the Law and the Prophets.

III. Beside this Law, commonly called Moral, God was pleased to give to the people of Israel, as a Church under age, Ceremonial Laws, containing several typical Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits (d); and partly, holding forth divers instructions of moral duties (e).

(d) Heb. 9. Chap. H: b. 10. 1.] For the law having a shadow of good things to come, and not the very Image of the things, can never

with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. Gal. 4. 1, 2, 3. ver. 1.] Now I say, that she hath as long as he is a child, differed nothing from a servant, though he be Lord of all. ver. 2.] But is under tutors and governors, untill the time appointed of the Father. ver. 3.] Even so we, when we were children, were in bondage under the elements of the world. Colos. 2. 17.] Which are a shadow of things to come, but the body is of Christ. (e) 1 Corinth. 5. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Passover is sacrificed for us. 2 Cor. 6. 17.] Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Jude ver. 23.] And others save with fear, pulling them out of the fire; having even the garments spotted by the flesh.

(f) Col. 2. 14, 16, All which Ceremonial Laws are now abrogated, under the New Testament (f).

17. v. 14.] *Blotting out the hand-writing of Ordinances,*

that was against us which was contrary to us, and took it out of the way, nailing it to his Crosse. V. 16.] *Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new Moon, or of Sabbath dayes. V. 17.] Which are a shadow of things to come, but the body is of Christ. Dan. 9. 27, &c.] He shall confirm the Covenant with many for one week; and in the midst of the week, he shall cause the sacrifice and the oblation to cease; and for the over-spreading of abominations, he shall make it desolate, even untill the consummation, and that determined shall be poured upon the desolate. Eph. 2. 15, 16. v. 15.] Having abolished in his flesh the enmity, even the law of Commandments, contained in Ordinances, for to make of himselfe twain, one new man, so making peace. V. 16.] And that he might reconcile both unto God in one body by the Crosse, having slain the enmity thereby.*

(g) Exod. 11. Chap.

Exod. 21. 1. to the

29. ver. See both in

the Bible, Gen. 49.

10.] *The Scepter*

shall not depart

from Judah, nor a

Law-giver from between his feet, untill Shiloh come; and unto him shall the gathering of the

people be. With 1 Pet. 2. 13, 14. ver. 13.] Submit your selves to every ordinance of man for the

Lords sake, whether it be to the King as supreme. V. 14.] Or unto Governours, as unto them that

are sent by him, for the punishment of evil doers, and for the praise of them that do well. Math. 5.

17, 38, 39. ver. 17.] Think not that I am come to destroy the Law, or the Prophets, I am not come

to destroy, but to fulfill. V. 38.] Ye have heard that it hath been said, An eye for an eye, and a

tooth for a tooth. V. 39.] But I say unto you, That ye resist not evil; but whosoever shall smite

thee on thy right cheek, turn to him the other also. 1 Cor. 9. 8, 9, 10. v. 8.] Say I these things

as a man, or saith not the Law the same also. V. 9.] For it is written in the Law of Moses, Thou

shalt not muzzle the mouth of the Ox, that treadeth out the corn: doth God take care for Oxen?

V. 10.] Or, saith he it altogether for our sake? for our sakes no doubt this is written, that he that

ploweth, should plow in hope; and that he that thresheth in hope, should be partaker of his

hope.

IV. To them also, as a Body Politick, he gave sundry Judicial Lawes, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require (g).

(b) Rom. 13. 8, 9, 10.

v. 8; and 9.] See a-

bove in Letter B. 10.

Love worketh no

ill to his neighbour,

therefore love is the

fulfilling of the Law.

Eph. 6. 2.] Honour

thy Father and Mother (which is the first commandment with promise)

1 Joh. 2. 3, 4, 7, 8. v. 3.]

And he by we do know, that we know him, if we keep his Commandments.

Ver. 4.] He that saith,

I know him, and keepeth not his Commandments is a lyer, and the truth is not in him.

V. 7.] Be-

ther, I write no new Commandment unto you, but an old Commandment which ye had from the begin-

ning. The old Commandment is the Word, which ye have heard from the beginning.

V. 8.] Again,

a new Commandment, I write unto you, which thing is true in him and you, because the darkness is

past, and the true light now shineth. (i) Jam. 2. 10, 11.] See in Letter B.

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof (b); and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour; who gave it (i). Neither doth Christ in the

Gospel,

Gospel, any way dissolve, but much strengthen this obligation (k). (k) Mat. 5. 17, 18; 19. See 17. in Letter G. V. 18] For verily, I say unto you,

till heaven, and earth passe, one jot, or one tittle, shall in no wise passe from the Law, till all be fulfilled. Ver. 19.] Who so ever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven; but who so ever shall do, and teach them, the same shall be called great in the Kingdom of heaven. Jam. 2. 8. See in Letter B. before. Rom. 3. 31] Do we then make void the Law through Faith? God forbid, yea, we establish the Law.

VI. Although true Believers be not under the Law, as a Covenant of works, to be thereby justified, or condemned (l); yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs, & binds them to walk accordingly (m); discovering also the sinful pollutions of their nature, hearts and lives (n); so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin (o); together with a clearer sight of the need they

(1) Rom. 6. 14.] For sinne shall not have dominion over you; for you are not under the Law, but under grace. Gal. 2. 16] Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have be-

lieved in Jesus Christ; that we might be justified by the Faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. Gal. 3. 13.] Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree. Gal. 4. 4, 5. v. 4.] But when the fullness of the time was come, God sent forth his Sonne made of a woman, made under the Law. ver. 5.] To redeem them that were under the Law, that we might receive the adoption of Sonnes. Act. 13. 39] And by him, all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Rom. 8. 1.] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (m) Rom. 7. 12, 22, 25. v. 12.] Wherefore the Law is Holy, and the Commandment Holy, and just and good. ver. 22.] For I delight in the Law of God, after the inward man. v. 25.] I thank God through Jesus Christ our Lord; so then with the mind, I myself serve the Law of God, but with the flesh, the Law of sin. Psal. 119. 4, 5, 6. v. 4.] Thou hast commanded us to keep thy precepts diligently. ver. 5.] O that my ways were directed to keep thy Statutes. ver. 6.] Then shall I not be ashamed, when I have respect unto all thy Commandments. 1 Cor. 7. 19.] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God. Gal. 5. 14, 16, 18, 19, 20, 21, 22, 23.] See in the Bible. (n) Rom. 7. 7.] What shall we say then? is the Law sin? God forbid; Nay, I had not known sinne, but by the law; for I had not known lust, except the Law had said, Thou shalt not covet. Rom. 3. 20.] Therefore by the deeds of the Law, there shall no flesh be justified in his sight, for by the law, is the knowledge of sinne. (o) Jam. 1. 23, 24, 25. ver. 23.] For if any man be a hearer of the Word, and not a doer, he is like unto a man, beholding his natural face in a glass. ver. 24.] For he beholdeth himselfe, and goeth his way, and straightway forgetteth what manner of man he was. ver. 25.] But who so looketh into the perfect law of liberty, and continueth therein, he bringeth not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Rom. 7. 9, 14, 24. v. 9.] For I was alive without the law once, but when the Commandment came, sin revived, and I died. ver. 14.] For we know that the law is spiritual, but I am carnal, sold under sin. v. 24.] Oh wretched man that I am, who shall deliver me from the body of this death?

(p) Gal. 3. 24.] have of Christ, and the perfection of his obedience (p). Wherefore the Law was our Schoolmaster, to bring us unto Christ, that we might be justified by Faith. Ro. 7. 24, 25. V. 24.] See before immediately in Letter O. 25. in Letter M. Rom. 8. 3, 4. v. 3.] For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. V. 4.] That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit; (q) Jam. 2. 11.] For he that said, *Do not commit adultery*, said also, *Do not kill*; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. Psalm 119. 101, 104, 128. v. 101.] I have restrained my feet from every evil way, that I may keep thy word: V. 104.] Through thy precepts, I get understanding; therefore I hate every false way. Verse 128.] Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. (r) Ezra 9. 13, 14. v. 13.] And after all that is come upon us, for our evil deeds, and for our great trespass, seeing that thou our God, hast punished us less than our iniquities deserve, and hast given us such deliverance as this. Verse 14.] Should we again break thy Commandments, and joy in sinning with the people of these abominations? wouldst thou not be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping? Psalm 89. 30, 31, 32, 33, 34. Ver. 30.] If his children forsake my Law, and walk not in my judgments. Ver. 31.] If they break my Statutes, and keep not my Commandments. V. 32.] Then will I visit their transgression with the rod; and their iniquity with stripes. Verse 33.] Nevertheless my loving kindness will I not utterly take from him. nor suffer my faithfulness to fail. Verse 34.] My Covenants will I not break, nor alter the thing that is gone out of my lips. (s) Lev. 16. to the 14. verse See in the Bible, with 2 Cor. 6. 16.] And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath said, *I will dwell in them, and walk in them; and I will be their God, and they shall be my people.* Eph. 6. 2, 3. V. 2.] Honour thy Father and thy Mother, (which is the first Commandment with promise.) Ver. 3.] That it may be well with thee, and thou mayst live long on the earth. Psalm 37. 11.] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace, with Mat. 5. 5.] Blessed are the meek, for they shall inherit the earth. Psalm 19. 11.] Moreover by them is thy servant warned, and in keeping of them, there is great reward. (t) Gal. 2. 16.] Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ: even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law, shall no flesh be justified. Luke 17. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, *we are unprofitable servants*, we have done that which was our duty to do.

ing under the Law; and, not under grace (u).

(u) Rom. 6. 12, 14.
V. 12.] Let not sin
reign therefore in

your mortal body, that ye should obey it in the lusts thereof. V. 14.] For sin shall not have dominion over you, for ye are not under the Law, but under grace. 1 Pet. 3. 8, 9, 10, 11, 12. V. 8.] Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. V. 9.] Not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. V. 10.] For he that will love life, and see good dayes; let him refrain his tongue from evil, and his lips that they speak no guile. V. 11.] Let him eschew evil and do good; Let him seek peace and ensue it. V. 12.] For the eyes of the Lord are over the righteous; and his ears are open unto their prayers, but the face of the Lord is against them that do evil with Psalm 34. 12, 13, 14, 15, 16. v. 12.] What man is he that desireth life, and loveth many dayes, that he may see good? V. 13.] Keep thy tongue from evil, and thy lips from speaking guile. V. 14.] Depart from evil and do good, seek peace and pursue it. V. 15.] The eyes of the Lord are upon the righteous; and his ears open unto their cry. V. 16.] The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. Heb. 12. 28, 29. v. 28.] Wherefore we receiving a Kingdom which cannot be moved; let us have grace whereby we may serve God acceptably with reverence and godly fear. V. 29.] For our God is a consuming fire.

VII. Neither are the forementioned Uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it (w), the Spirit of Christ subduing, and enabling the will of man, to do that, freely and chearfully, which the will of God, revealed in the Law, requireth to be done (x).

(w) Gal. 3. 21.] Is the Law then against the promises of God, God forbid; For if there had been a Law given, which could have given life, verily, righteousness should have been by the

Law. (x) Ezek. 36. 27.] And I will put my Spirit within you, and cause you to walk in my Statutes; and ye shall keep my judgements, and do them. Heb. 8. 10.] For this is the Covenant that I will make with the house of Israel, after those dayes, saith the Lord, I will put my Laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. with Jer. 31. 33.] But this shall be the Covenant that I will make with the house of Israel, after those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning Wrath of God,

(4) Tit. 2. 14.] Who gave himselfe for us, that he might redeeme us from all iniquity, and purifie unto himselfe a peculiar people, zealous of good works. 1 Thel. 1. 10.] And to wait for his Sonne from heaven, whom he raised from the dead, even Jesus which delivered us from wrath to come. Gal. 3. 13.] Christ hath redeemed us

from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a Tree. (b) Gal. 1. 4.] who gave himselfe for our sinnes, that he might deliver us from this present evil world, according to the will of God, and our Father. Col. 1. 13.] Who hath delivered us from the power of darknesse; and hath translated us into the Kingdome of his dear Sonne. Acts 26. 18.] To open their eyes, and to turn them from darknesse to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes and inheritance among them which are sanctified by faith that is in me. Rom. 6. 14.] For sinne shall not have dominion over you, for ye are not under the Law, but under grace. (c) Rom. 8. 28.] We know that all things work together for good to them that love God, to them who are the called according to his purpose. Psalm 119. 71.] It is good for me, that I have been afflicted; that I might learn thy Statutes. 1 Cor. 15. 54, 55, 56, 57. v. 54.] So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up in victory. ver. 55.] O death, where is thy sting? O grave, where is thy victory? ver. 56.] The sting of death is sinne, and the strength of sin is the Law. ver. 57.] But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Rom. 8. 1.] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (d) Rom. 5. 1, 2. ver. 1.] Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. v. 2.] By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God. (e) Rom. 8. 14, 15. v. 14.] For as many as are led by the Spirit of God, they are the Sonnes of God. v. 15.] For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba Father. 1 Joh. 4. 18.] There is no fear in love, but perfect love casteth out fear; because fear hath torment; he that feareth is not made perfect in love. (f) Gal. 3. 9, 14. v. 9.] So then they which be of faith, are blessed with faithful Abraham. v. 14.] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. (g) Gal. 4. 1, 2, 3, 6, 7. v. 1.] Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all. v. 2.] But is under tutors and governors, untill the time appointed of the Father. v. 3.] Even so we, when we were children, were in bondage under the Elements of the world. v. 6.] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. v. 7.] Wherefore thou art no more a servant, but a Son; and if a Son, then an heir of God through Christ. Gal. 5. 1.] Stand fast therefore in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Act 15. 10, 11. v. 10.] Now therefore, why tempt ye God, to put a yoke upon the neck of the Disciples, which neither our Fathers, nor we were able to bear. v. 11.] But we believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they.

boldness of access to the throne of grace (b), and in fuller communications of the free Spirit of God, than Believers under the Law did ordinarily partake of (i).

hold fast our profession. V. 16.] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and finde grace to help in time of need. Heb. 10. 19, 20, 21, 22. v. 19.] Having therefore brethren boldnesse to enter into the holiest, by the blood of Jesus. V. 20.] By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh. V. 21.] And having an High Priest over the house of God. V. 22.] Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (i) John 7. 38, 39. v. 38.] He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. Ver. 39.] But this (saith he of the Spirit), which they that believe on him should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified.) 1 Cor. 3. 13, 17, 18. v. 13.] And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. V. 17.] Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. V. 18.] But we all with open face, beholding as in a glasse, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

II. God alone is Lord of the Conscience (k), and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word; or beside it, if matters of Faith, or Worship (l). So that, to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true Liberty of Conscience (m): and the requiring of an implicate Faith, and an absolute and blinde obedience, is, to destroy Liber-

stand. (l) Acts 4. 19.] But Peter and John answered and said unto them, whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye. Acts 5. 29.] Then Peter and the other Apostles answered and said, we ought to obey God, rather than men. 1 Cor. 7. 23.] Ye are bought with a price, be not ye the servants of men. Mat. 23. 8, 9, 10. v. 8.] But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren. Ver. 9.] And call no man your Father upon the earth, for one is your Father, which is in heaven. Ver. 10.] Neither be ye called Masters, for one is your Master, even Christ. 2 Cor. 1. 24.] Not for that we have dominion over your Faith; but are helpers of your joy, for by faith ye stand. Mat. 15. 9.] But in vain they do worship me, teaching for doctrines the Commandments of men. (m) Col. 2. 10, 22, 23. V. 10.] Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? V. 22.] Which all are to perish with the using, after the Commandments and doctrines of men. Verse 23.] Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh. Gal. 1. 10.] For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. 2. 4, 5. v. 4.] And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. Verse 5.] To whom we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you. Gal. 5. 1.] Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

(n) Rom. 10. 17.] *S*ty of Conscience, and Reason also (n). *then faith cometh by hearing, and hearing by the Word of God.* Rom. 14. 23.] *He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sinne.* Isa. 8. 20.] *To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them.* Acts 17. 11.] *These were more noble than those in Thessalonica, in that they received the word with all readinesse of mind, and searched the Scriptures daily, whether those things were so.* John 4. 22.] *Ye worship ye know not what, we know what we worship; for salvation is of the Jews.* Hos. 5. 11.] *Ephraim is oppressed, and broken in judgement; because he willingly walked after the Commandment.* Rev. 13. 12, 16, 17. verse 12.] *And he exercised all the power of the first beast before him, and caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.* verse 16.] *He caused all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead.* verse 17.] *And that no man might buy, or sell, save he that had the mark, or the name of the beast, or the number of his name.* Jer. 8. 9.] *The wise men are ashamed, they are dismayed and taken; Lo, they have rejected the word of the Lord, and what wisdom is in them?*

(o) Gal. 5. 13.] *F*or brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love, serve one another. 1 Peter 2. 16.] *As free, and not using your liberty for a cloak of maliciousnesse, but as the servants of God.* 2 Peter 2. 19.] *While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same he is brought in bondage.* John 8. 34.] *Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin.* Luke 1. 74, 75. verse 74.] *That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear.* verse 75.] *In holiness and righteousness before him all the dayes of our life.*

(p) Mat. 12. 25.] *A*nd Jesus knew their thoughts, and said unto them, Every Kingdom divided against it selfe, is brought to desolation; and every City or house divided against it selfe, shall not stand. 1 Peter 2. 13, 14, 16. ver. 13.] *Submit your selfe to every Ordinance of man for the Lords sake, whether it be to the King as supreme; verse 14.] Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.* verse 16.] *As free, and not using your liberty for a cloak of maliciousnesse, but as the servants of God.* Rom. 13. 1. to the 8. verse. See in the Bible. Heb. 13. 17.] *Obey them that have the rule over you, and submit your selves, for they watch for your soules, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.*

taining

raining of such practices, as are contrary to the light of Nature, or to the known Principles of Christianity; whether concerning Faith, Worship, or Conversation, or to the Power of Godliness; or, such erroneous Opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church [7], and by the power of the

(9) Romans 1. 32.] Who knowing the judgement of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them. with 1 Cor. 5. 11, 12, 13. v. 1.] It is reported erroneously that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his Father's wife. Verse 5.] To deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Verse 11.] But now I have written unto you not to keep company, if any that is called a brother, be a fornicator, or covetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such a one, no not eat. verse 13.] But them that are without God judgeth. Therefore put away from among your selves, that wicked person. 2 John ver. 10, 11. ver. 10.] If there come any unto you, and bring forth his doctrine, receive him not into your house, neither bid him God speed. V. 11.] For he that bideth him God speed, is partaker of his evil deeds. 2 Thel. 3. 14.] And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. And 1 Tim. 6. 3, 4. v. 3.] If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. v. 4.] He is proud, knowing nothing, but dotting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmising. V. 5.] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thy self. Tit. 1. 10, 11, 13. v. 10.] For there are many unruly and vain talkers, and deceivers, especially they of the circumcision. V. 11.] Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. V. 13.] This witness is true; wherefore rebuke them sharply, that they may be found in the faith. Tit. 3. 10.] A man that is an Heretick, after the first and second admonition, reject. With Mar. 18. 15, 16, 17. v. 15.] Moreover, if thy brother should trespass against thee, go and tell him his faults between thee and him alone, if he shall hear thee, thou hast gained thy brother. V. 16.] But if he will not hear thee, then take with thee, one or two more, that in the mouth of two or three witnesses, every word may be established. V. 17.] And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publicane. 1 Tim. 1. 19, 20. v. 19.] Holding faith, and a good conscience, which some having put away, concerning faith have made shipwreck. V. 20.] Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. Rev. 2. 2, 14, 15, 20. v. 2.] I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them, which say they are Apostles, and are not, and hast found them liars. V. 14.] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication. v. 15.] So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. v. 20.] Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her self a Prophetess, to teach, and seduce my servants to commit fornication, and to eat things sacrificed unto Idols. Rev. 3. 9.] Behold I will make them of the Synagogue of Satan, which say they are Jews, and are not; but do lye: Behold I will make them to come and worship before thy feet, and to know that I have loved thee.

(r) Deut. 13. 6. to Civil Magistrate(r).

the 12. See in the Bible. Ro. 13. 3, 4. V.

3.] For *Rulers are not a terror to good works, but to the evil*, wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. Verse 4.] For he is the Minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the Minister of God, a revenger to execute wrath upon him that doeth evil. with 2 John verse 10, 11. See in the Letter Q. Ezra. 7. 23, 25, 26, 27, 28. Verse 23.] Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the King and his sons? Verse 25.] And thou Ezra, after the wisdom of thy God, that is in thine hand, set Magistrates, and Judges, which may judge all the people that are beyond the River, all such as know the Laws of thy God, and teach ye them that know them not. Verse 26.] And whosoever will not do the Law of thy God, and the Law of the King, let judgement be executed speedily upon him; whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Verse 27.] Blessed be the Lord God of our Fathers, which hath put such a thing as this in the Kings hearts, to beautifie the house of the Lord, which is in Jerusalem. Verse 28.] And hath extended mercy unto me, before the King and his Counsellors, and before all the Kings mighty Princes: and I was strengthened, as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Rev. 17. 12, 16, 17. verse 12.] And the ten horns which thou sawest are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beast. Verse 16.] And the ten horns, which thou sawest upon the beasts, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire. Verse 17.] For God hath put in their hearts to fulfill his will, and to agree, and to give their Kingdom unto the beast, until the words of God shall be fulfilled. Nehe. 13. 15, 17, 21, 22, 25, 30. Verse 15.] I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. Verse 17.] Then I contended with the Nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day? Verse 21.] Then I testified against them, and said unto them, why lodge ye about the wall? if ye do so again, I will lay hands on you: from that time forth, came they no more on the Sabbath. Verse 22.] And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy. Verse 25.] And I contended with them, and cursed them, and smote certain of them, and plucked off their hairs, and made them swear by God, saying, Ye shall not give your daughters unto their Sons, nor take their daughters unto your Sons, or for your selves. V. 30.] Thus cleansed I them from all strangers, and appointed the wards of the Priests, and the Levites, every one in his business. 2 Kings 23. 5, 6, 9, 20, 21. v. 5.] And he put down the Idolatrous Priests, whom the Kings of Judah had ordained to burn incense in the High places in the Cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal; to the Sun, and to the Moon, and to the Planets, and to all the host of heaven. verse 6.] And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamp it small to powder, and cast the powder thereof upon the graves of the children of the people. verse 9.] Nevertheless, the Priests of the high places, came not up to the Altar of the Lord in Jerusalem; but they did eat of the unleavened bread among their brethren. verse 20.] And he slew all the Priests of the high places that were there, upon the Alta's, and burnt mens bones upon them, and returned to Jerusalem. verse 21.] And the King commanded all the people, saying, Keep the Passover unto the Lord your God, as it is written in this Book of the Covenant. 2 Chron. 34. 33.] And Josiah took away all the abominations out of all the Countreyes, that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God; and all his days they departed not from following the Lord the God of their Fathers. 2 Chron. 35. 12, 13, 16. verse 12.] And they entered into a Covenant to seek the Lord God of their Fathers, with all their heart, and with all their soul. verse 13.] That whosoever would not seek the Lord God of Israel, should be put to death, whether

whether small or great, whether man or woman. V. 16] And also concerning Maachah the Mother of Asa the King, *he removed her from being Queen, because she had made an Idol in a grove; and Asa cut down her Idol, and stamped it, and burnt it at the brook Kidron.* Dan. 3. 19.] Therefore I make a decree, that every people, Nation, and language which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, *shall be cut in pieces, and their houses be made a dunghill,* because there is no other God that can deliver after this sort. 1 Tim. 2. 2.] *For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty.* Isa. 49. 23.] *And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers, they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet; and thou shalt know, that I am the Lord; for they shall not be ashamed that wait for me.* Zech. 13. 2, 3. v. 2.] And it shall come to passe in that day, saith the Lord of Hosts, That I will cut off the names of the Idols out of the land, and they shall no more be remembered; and also I will cause the Prophets, and the unclean spirit to passe out of the land. V. 3.] And it shall come to passe, that when any shall yet prophesie, then his Father and his Mother that begat him, shall say unto him *thou shalt not live;* for thou speakest lyes in the Name of the Lord; and his Father and his Mother that begat him, shall thrust him thorow, when he prophesieth.

CHAP. XXI.

Of Religious Worship, and the Sabbath Day.

THe light of Nature sheweth that there is a God, (a) Rom. 1. 20.] who hath Lordship and Sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might (a). But the acceptable way of worshipping the true God, is instituted by Himselfe, and so limited to his own revealed Will, that he may not be worshipped according to the imaginations and devi-

things therein, seeing that *he is Lord of heaven and earth, dwelleth not in Temples made with hands.* Psalm 119. 68.] *Thou art good, and doest good, teach me thy Statutes.* Jer. 10. 7.] *Who would not fear thee, O King of Nations? for to thee it doth appertain; forasmuch as among all the wise men of the Nations, and in all their Kingdoms, there is none like unto thee.* Psalm 31. 23. *O love the Lord al ye his Saints, for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.* Psalm 18. 3.] *I will call upon the Lord, who is worthy to be praised;* so shall I be saved from mine enemies. Rom. 10. 12.] For there is no difference between the Jew, and the Greek; For the same Lord over all, is rich unto all that call upon him. Psalm 62. 8.] *Trust in him at all times ye people, pour out your heart before him, God is a refuge for us.* Jos. 24. 14.] Now therefore, *fear the Lord, and serve him in sincerity, and in truth; and put away the gods which your Fathers served on the other side of the flood, and in Egypt and serve ye the Lord.* Marke 12. 33.] And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himselfe, is more than all whole burnt-offerings, and sacrifices.

(b) Deut. 12. 32.] What thing soever I command you, observe to do it; Thou shalt not adde thereto,

nor diminish from it. Math. 15. 9.] But in vain they do worship me, teaching for doctrines the Commandments of men. Acts 17. 25.] Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. Math. 4. 9, 10. verse 9.] And saith unto him, all these things will I give thee, if thou wilt fall down and worship me. verse 10.] Then saith Jesus unto him, get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Deut. 10. to the 20. See in the Bible. Exod. 20. 4. 5, 6. verse 4.] Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. verse 5.] Thou shalt not bow down thy self to them, nor serve them; for I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation, of them that hate me. verse 6.] And shewing mercy unto thousands, of them that love me, and keep my Commandments. Col. 2. 23.] Which things have indeed a shew of wisdom in wil-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

(c) Matth. 4. 10. See before in letter (b) with Joh. 6. 23.] That all men should honour the Son, even as they honour the Father, he that honoureth not the

Son, honoureth not the Father which hath sent him. 3 Cor. 13. 14.] The grace of our Lord Jesus [Christ], and the love of God, and the Communion of the holy Ghost, be with you all. Amen.

(d) Col. 2. 18.] Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Rev. 19. 10.] And I fell at his feet to worship him, and he said unto me, See thou do it not, I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worship God; for the testimony of Jesus is the spirit of prophecy. Rom. 1. 25.] Who changed the truth of God into a lye, and worshipped, and served the creature more than the Creator, who is blessed for ever. Amen.

(e) John 14. 6.] Jesus saith unto him, I am the way, and the truth, and the life, no man cometh to the Father, but by me. 1 Tim. 2. 5.] For there is one God, and one Mediatour between God and men, the man Christ Jesus. Eph. 2. 18.] For through him, we both have an access by one spirit unto the Father. Col. 3. 17.] And whatsoever ye do in word, or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.

ces of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture [b].

II. Religious Worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone [c]; not to Angels, Saints, or any other creature [d]; and since the Fall, not without a Mediatour; nor in the mediation of any other, but of Christ alone [e].

III. Prayer, with Thanksgiving, being one special part of Religious worship [f], is by God required of all men [g]; and that it may be accepted, it is to be made (f) Phil. 4. 6.] Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. (g) Psa. 65. 2.] O thou that hearest prayer, unto thee shall all flesh come.

in the Name of the Son (b), by the help of his Spirit (i), according to his Will (k), with understanding, reverence, humility, fervency, faith, love, and perseverance (l); and if vocal, in a known tongue (m).

(b) Joh. 14. 13, 14. v. 13.] And whatsoever ye shall ask in my Name, That will I do, that the Father may be glorified in the Son. verse

14.] If ye shall ask any thing in my Name, I will do it. 1 Peter 2. 5.] Ye also as lively stones, are built up a spiritual house, an holy Priest-hood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. (i) Rom. 8. 26.] Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit it self, maketh intercession for us with groanings, which cannot be uttered. (k) 1 John 5. 14.] And this is the confidence, that we have in him, that if we ask any thing according to his will, he heareth us. (l) Psalm 47. 7.] For God is the King of all the earth, sing ye praises with understanding. Eccles. 5. 1, 2. verse 1.] Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. verse 2.] Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few. Hebrews 12. 28.] Wherefore we receiving a Kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Gen. 18. 27.] And Abraham answered and said, behold now, I have taken upon me, to speak unto the Lord, which am but dust and ashes. James 5. 16.] Confess your faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much. James 1. 6. 7. verse 6.] But let him ask in faith nothing wavering; for he that wavereth, is like a wave of the Sea, driven with the wind and tossed. v. 7.] For let not that man think, that he shall receive any thing of the Lord. Matth. 11. 24.] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Matth. 6. 12, 14, 15. verse 12.] And forgive us our debts, as we forgive our debtors. verse 14.] For if ye forgive men their trespasses, your heavenly Father will also forgive you. verse 15.] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Col. 4. 2.] Continue in prayer, and watch in the same with thanksgiving. Eph. 6. 18.] Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints. (m) 1 Cor. 14. 14.] For if I pray in an unknown tongue, my spirit prayeth, but mine understanding is unfruitful.

IV. Prayer is to be made for things lawful (n), and (n) 1 John 5. 14. See for all sorts of men living, or that shall live hereafter [o]: letter K (o) 1 Tim. 2. 1, 2. verse 1.] I Ex-

hort therefore, that first of all supplications, prayers, and intercessions, and giving of thanks, be made for all men. verse 2.] For Kings, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godliness and honesty. John 17. 20.] Neither pray I for these alone, but for them also, which shall believe on me through their word. 2 Sam. 7. 29.] Therefore now, let it please thee to bless the house of thy servant, that it may continue for ever before thee, for thou O Lord God hast spoken it; and with thy blessing, let the house of thy servant be blessed for ever. Ruth 4. 12.] And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

but

(p) 1 Sam. 12. 21, 22, but, not for the dead (p), nor for those of whom it may be known, that they have sinned the sin unto death (q). 23. v. 21.] Then said his servants unto him, what thing

is this that thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst arise and eat bread. Verse 22.] And he said, while the child was yet alive, I fasted and wept; for I said, Who can tell, whether God will be gracious to me, that the child may live? Verse 23.] But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luke 16. 25, 26.] But Abraham said, Son remember that thou in thy life-time, receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. V. 26.] And besides all this, between us and you, there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence. Rev. 14. 13.] And I heard a voice from heaven, laying unto me, write; Blessed are the dead, which dye in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them. (q) 1 John 5. 16.] If any man see his brother sin, a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death; there is a sin unto death, I do not say, that he shall pray for it.

(r) Acts 15. 21.] For Moses of old time hath in every City, them that preach him, being read in the Synagogues every Sabbath day. Rev. 1. 3. Blessed is he that readeth, and they that hear the words

V. The reading of the Scriptures with godly fear (r), the sound Preaching (s), and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence (t); singing of Psalms with grace in the heart (u); as also, the due administration, and worthy receiving of the Sacraments instituted by Christ; are all, parts of the ordinary Religious worship of

of this prophesie, and keep those things that are written therein, for the time is at hand. (s) 1 Tim. 4. 2.] Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. (t) 1 Jam. 1. 22.] But be ye doers of the word, and not hearers only, deceiving your own selves. Acts 10. 33.] Immediately therefore, I sent to thee, and thou hast well done, that thou art come; now, therefore, we are all here present before God to heare all things, that are commanded thee of God. Mat. 13. 19.] When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart, this is he, which received seed in the way side. Heb. 4. 2.] For unto us was the Gospel preached, as well as unto them; but the Word preached, did not profit them, not being mixed with faith in them that heard it. 1sa. 66. 2.] For all those things hath mine hand made, and all those things have been faith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word. (u) Col. 3. 16.] Let the Word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another in Psalms, and Hymns, and spiritual Songs, singing with grace in your hearts to the Lord. Eph. 5. 19.] Speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing, and making melody in your hearts to the Lord. James 5. 13] Is any among you afflicted? Let him pray, Is any merry? Let him sing Psalms.

God *w* : Besides Religious Oaths *x*, Vowsy, Solemn Fastings *z*, and thankgivings, upon several occasions *a*, which are, in their several times and seasons, to be used, in an holy and religious manner *b*.

(*w*) Matth. 28. 19.] Go ye therefore, and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor.

11. 23. to verse 29. See in the Bible. Acts 2. 42.] And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. (*z*) Deut. 6. 13.] Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Nehem. 10. 29.] They cleave to their Brethren, their Nobles, and entered into a curse, and into an oath to walk in Gods Law, which was given by Moses the Servant of God; and to observe, and do all the Commandments of the Lord our God, and his Judgements, and his Statutes. (*y*) Isa. 19. 21.] And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; Yea, They shall vow a vow unto the Lord, and perform it. Eccles. 5. 4, 5. Verse 4.] When thou vowest a vow unto God, defer it not to pay it, for he hath no pleasure in fools, pay that which thou hast vowed. Verse 5.] Better it is that thou shouldest not vow, than that thou shouldest vow and not pay. (*x*) Joel 2. 12.] Therefore also now saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Esther 4. 16.] Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat, nor drink three dayes, night or day : I also, and my Maidens will fast likewise, and so will I go in unto the King, which is not according to the Law; and if I perish, I perish. Mat. 9. 15.] Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them : but the dayes will come, when the bridegroom shall be taken from them, and then shall they fast. 1 Cor. 7. 5.] Defraud you not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your Incontinency. (*a*) Psal. 107. throughout, see in the Bible. Esther. 9. 22.] As the dayes wherein the Jew rested from their Enemies, and the moneth which was turned unto them, from sorrow to joy, and from mourning into a good day, that they should make them dayes of feasting and joy, and of sending portions one to another, and gifts to the poor. (*b*) Heb. 12. 28.] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and with godly fear.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*: but God is to be Worshipped every where *d*, in Spirit

(*c*) John 4. 21.] Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this Mountain,

nor yet at Jerusalem worship the Father. (*d*) Mal. 1. 11.] For from the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathens, saith the Lord of Hosts. 1 Tim. 2. 8.] I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

(e) Joh. 4. 23, 24.] But the hour cometh, and now is, where the true worshippers, shall worship the Father in spirit, and in truth, for the Father seeketh such to worship him. V. 24.] God is a Spirit, and they that worship him, must worship in spirit, and in truth. (f) Jer. 10. 25.] Pour out thy fury upon the heathen, that know thee not, and upon the Families, that call not on thy name, for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. Deu. 6. 6, 7. V. 6.] And these words which I commanded thee this day, shall be in thine heart. V. 7.] And thou shalt teach them diligently unto thy Children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Job 1. 5.] And it was so, when the dayes of their sealing were gon about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job said, It may be, that my Sons have sinned, and cursed God in their hearts, thus did Job continually. 2 Sam. 6. 18, 20. V. 18.] And as soon as David had made an end of offering burnt-offerings, and peace-offerings, he blessed the people in the name of the Lord of Hosts. V. 20.] Then David returned to bless his household; and Michal the daughter of Saul came out to meet David, and said, How glorious was the King of Israel to day, who uncovered himself to day, in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself? 1 Pet. 3. 7.] Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. Acts 10. 2.] A devout man, one that feared God with all his house, which gave much Alms to the people, and prayed to God alway. (g) Mat. 6. 11.] Give us this day, our daily bread. (h) Mat. 6. 6.] But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Eph. 6. 18.] Praying alwayes, with all prayer and supplication in the Spirit, and watching thereunto, with all perseverance and supplication for all Saints. (i) Isa. 56. 6, 7. V. 6.] Also the Sons of the stranger, that joyn themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath, from polluting it, and taketh hold of my Covenant; V. 7.] Even them will I bring to my Holy Mountain, and make them joyful in my house of prayer: their burnt-offerings, and their sacrifices shall be accepted upon mine Altar: for mine house shall be called, an house of prayer for all people. Heb. 10. 25.] Not forsaking the assembling of your selves together, as the manner of some is: but exhorting one another, and so much the more, as you see the day approaching. Prov. 1. 20, 21, 24. V. 20.] Wisdom cryeth without, she uttereth her voice in the streets. V. 21.] She crieth in the chief place of concourse, in the opening of the Gates in the City, she uttereth her words, saying. V. 24.] Because I have called, and ye refused, I have stretched out my hand, and no man regarded: Prov. 8. 34.] Blessed is the man that heareth me, watching dayly at my Gates, waiting at the posts of my doors. Acts 13. 42.] And when the Jewes were gone out of the Synagogue, the Gentiles besought, that these words might be preached to them the next Sabbath. Luke 4. 16.] And he came to Nazareth, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read. Acts 2. 42.] And they continued stedfastly in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayers.

V II. As it is of the Law of Nature, that, in general, a due proportion of time be set apart for the Worship of God; so, in his Word, by a positive, Moral, and perpetual Commandement, binding all men, in all Ages

Ages, he hath particularly appointed One day in Seven, for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lords day *m*, and is to be continued to the end of the world, as the Christian Sabbath *n*.

(k) Exod. 20. 8, 10, 11. V. 8.] Remember the Sabbath day to keep it Holy. V. 10.] But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, Thou, nor thy Son, nor thy Daughter, thy man-

servant, nor thy maid-servant, nor thy Cattel, nor thy Stranger which is within thy Gates. V. 11.] For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it. Isa. 56. 2, 4, 6, 7. V. 2.] Blessed is the man that doth this, and the Son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. V. 4.] For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the things that please me, and take hold of my Covenant. Vers. 6. and 7. See in Letter I. foregoing. (l) Gen. 2. 2, 3. V. 2.] And on the seventh day, God ended his work which he had made, and he rested on the seventh day, from all his work which he had made. V. 3.] And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made. 1 Cor. 16. 1, 2. V. 1.] Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. V. 2.] Upon the first day of the week, Let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come. Acts 20. 7.] And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them ready to depart on the morrow, and continued his speech untill midnight. (m) Rev. 1. 10.] I was in the Spirit on the Lords day, and heard behind me a great voice, as of a Trumpet. (n) Ex. 20. 8, 10. See Letter K. with Mat. 5. 17, 18. V. 17.] Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy but to fulfil. V. 18.] For verily, I say unto you, Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled.

VIII. This Sabbath is then kept holy unto the Lord, whē men, after a due preparing of their hearts, & ordering of their common affairs before hand, do not only observe an holy Rest, all the Day, from their own works, words, & thoughts, about their worldly employments, and recreations, but also are taken up the whole time, in the publick and private Exercises

(o) Exod. 20. 8.] See before. Exod. 16. 23, 25, 26, 29, 30. V. 23.] And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord: bake that which you will

bake to day, and seeth that ye will seeth, and that which remaineth over, lay up for you to be kept until the morning. V. 25.] And Moses said, Eat that to day, for to day is a Sabbath unto the Lord, to day ye shall not find it in the field. V. 26.] Six dayes ye shall gather it, but on the seventh, which is the Sabbath, in it there shall be none. V. 29.] See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day, the bread of two dayes: abide ye every man in his place: let no man go out of his place on the seventh day. V. 30.] So the people rested on the seventh day. Exod. 31. 15, 16, 17. V. 15.] Six dayes may work be done, but in the seventh day, is the Sabbath of rest holy to the Lord: whosoever doth any work in the Sabbath day, he shall surely be put to death. V. 16.] Wherefore the Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual Covenant. V. 17.]

It is a sign between me and the children of Israel for ever : for in six dayes the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. *Iſa. 58.13.*] If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words. *Nehe. 13: 15, 16, 17, 18, 19, 21, 22. V. 15.*] In those dayes saw I in Judah, some treading vine-presses on the Sabbath, and bringing in sheaves, and lading Asses, as also Wine-grapes, and Figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day : and I testified against them in the day wherein they sold Victuals. *V. 16.*] There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath, unto the children of Judah in Jerusalem. *V. 17.*] Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and prophane the Sabbath? *V. 18.*] Did not your Fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Israel, by profaning the Sabbath. *V. 19.*] And it came to pass, That when the Gates of Jerusalem began to be dark before the Sabbath, I commanded that the Gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the Gates, that there should no burthen be brought in on the Sabbath day. *V. 21.*] Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you, from that time forth, they came no more on the Sabbath. *V. 22.*] And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the Gates, to sanctifie the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatnesse of thy mercy.

of his Worship, and in the Duties of necessity, and
 (p) *Iſa. 58.13.* See mercy p.
 in Letter O. Matth.
 12.1, to the 13. See in the Bible.

CHAP. XXII.

Of lawful Oaths and Vows.

(a) *Deut. 10. 20.*] Thou shalt fear the Lord thy God : him shalt thou serve, and to him shalt thou cleave, and swear by his name. (b) *Exod. 20. 7.*] Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltles that taketh his name in vain. *Lev. 19 12.*] And thou shalt not swear by my name falsely, neither shalt thou prophane the name of thy God : I am the Lord. *2 Cor. 1. 23.*] Moreover, I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth. *2 Chron. 6. 22, 23. V. 22.*] If a man sin against his Neighbour, and an oath be laid upon him to make him swear, and the oath come before thine Altar in this house : *V. 23.*] Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

II. The

II. The Name of God onely, is that by which men ought to swear, and, therein it is to be used with all holy fear and reverence *c*. Therefore to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all, by any other thing, is sinful, and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the Word of God, under the New Testament, as well as under the old *e*; so, a lawful Oath, being imposed by lawful Authority, in such matters ought to be taken *f*.

(*c*) Deut. 6. 13.] Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. (*d*) Exod. 20. 7.] See Letter B. Jer. 5. 7.] How shall I pardon thee for this? Thy children have forsaken me, and sworn by them that are no Gods; when I fed them to the full, they then committed

Adultery, and assembled themselves by troops in the Harlots houses. Marth. 5. 34, 37. V. 34.] But I say unto you, Swear not at all, neither by heaven, for it is Gods throne. V. 37.] But let your communication be yea, yea, nay, nay: for whatsoever is more than this commeth of evil. Jam. 5. 12.] Above all things my brethren, swear not, neither by heaven, neither by earth, neither by any other oath, but let your yea be yea: and your nay, nay: lest ye fall into condemnation. (*e*) Hebrews 6. 16.] For men verily swear by the greater, and an Oath for Confirmation, is to them an end of all strife. 2 Cor. 1. 23. See letter B. Isa. 65. 16.] That who blesseth himself in the earth, shall blesse himself in the God of truth: and he that sweareth in the earth, shall swear by the God of truth: because the former troubles are forgotten, and because they are hid from mine eyes. (*f*) 1 King 8. 31.] If any man trespass against his neighbour, and an oath be laid upon him, to cause him to swear, and the oath come before thine Altar in this house. Neh. 13. 25.] And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your Daughters unto their Sons, nor take their Daughters unto your Sons, or for your selves. Ezra. 10. 5.] Then arose Ezra, and made the Chief Priests, the Levites, and all Israel to swear, that they should do according to this word: and they sware.

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully persuaded is the truth *g*. Neither may any man binde himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a sin, to re-

(*g*) Exod. 20. 7.] See letter B. Jer. 4. 2.] And thou shalt swear The Lord liveth in truth, in judgement, and in righteousness, and the Nations shall blesse themselves in him, and in him shall they glory. (*h*)

Gen. 24. 2, 3, 5, 6, 8, 9. V. 2.] And Abraham said unto his eldest servant of his house, that ruled over all that he had: Put I pray thee thy hand under my thigh. V. 3.] And I will make thee swear by the Lord the God of heaven, and the God of the earth, that thou shalt not take a wife unto my Son, of the daughters of the Canaanites, amongst whom I dwell. V. 5.] And the servant said unto him, Peradventure the woman will not be willing to follow me into this land, must I needs bring thy Son again unto the Land from whence thou camest? V. 6.] And Abraham said unto him, Beware thou, that thou bring not my Son thither again. V. 8.] And if the woman will not be willing to follow thee, then thou shalt be free from this my Oath, only bring not my Son thither again. V. 9.] And the servant put his hand under the thigh of Abraham his Master, and sware to him concerning that matter.

(i) Num. 5. 19, 21. **fuse an Oath touching any thing that is good and just, being imposed by lawful Authority i.**

V. 19.] And the Priest shall charge her by an oath, and say unto the woman, If no man hath lyen with thee, and if thou hast not gone aside to uncleanness with another instead of thine Husband, be thou free from this bitter water that causeth the curse. V. 21.] Then the Priest shall charge the woman with an oath of cursing; and the Priest shall say unto the woman, The Lord make thee a curse, and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell. Neh. 5. 12.] Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest: then I called the Priests, and took an Oath of them, that they should do according to this promise. Exod. 22. 7, 8, 9, 10, 11. V. 7.] If a man shall deliver unto his neighbour money, or stuff to keep, and it be stolen out of the mans house, if the thief be found, let him pay double. V. 8.] If the thief be not found, then the Master of the house shall be brought unto the Judges, to see whether he have put his hand unto his neighbours goods. V. 9.] For all manner of trespass, whether it be for Ox, for Ass, for Sheep, for Rayment, or for any manner of lost things, which another chalengeth to be his, the cause of both parties shall come before the Judges, and whom the Judges shall condemn, he shall pay double unto his neighbour. V. 10.] If a man deliver unto his neighbour an Ass, or an Ox, or a Sheep, or any beast to keep, and it dye, or be hurt, or driven away, no man seeing it, V. 11.] Then shall the oath of the Lord be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it shall accept thereof, and he shall not make it good.

IV. An Oath is to be taken in the plain and com-

(k) Jer. 4. 2. See Letter G. Plal. 24. 4.] He that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity, nor sworn deceitfully. (l)

1 Sam. 25. 22, 32, 33, 34. V. 22.] So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall V. 32.] And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me. V. 33.] And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my self with mine own hand. V. 34.] For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall. Plal. 15. 4.] In whose eyes, a vile person is contemned; but he honoureth them that fear the Lord, be that sweareth to his own hurt, & changeth not. (m) Ezek. 17. 16, 18, 19. V. 16.] As I live, saith the Lord God, Surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he brake, even with him, in the midst of Babylon he shall die. V. 18.] Seeing he despised the oath by breaking the Covenant (when he had given his hand,) and hath done all these things, he shall not escape. V. 19.] Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head. Jos. 9. 18, 19. V. 18.] And the Children of Israel smote them not, because the Princes of the Congregation had sworn unto them, by the Lord God of Israel: and all the Congregation murmured against the Princes. V. 19.] But all the Princes said unto all the Congregation, We have sworn unto them by the Lord God of Israel: Now therefore, we may not touch them. 2 Sam. 21. 1.] Then there was a famine in the dayes of David, three years, year after year, and David enquired of the Lord, And the Lord answered, It is for Saul, and his bloody house, because he slew the Gibeonites.

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be perform'd with the like faithfulness.

(n) Isa. 19. 21.] And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and

shall do sacrifice and oblation, yea, They shall vow a vow unto the Lord, and perform it. Eccl. 5. 4, 5, 6. V. 4.] When thou voweſt a vow unto God, defer it not to pay it: for he hath no pleasure in fools, pay that which thou haſt vowed. V. 5.] Better it is, That thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay. V. 6.] Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel, it was an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thy hands? Pſal. 61. 8.] So will I ſing praiſe unto thy name for ever: that I may daily perform my vows. Pſal. 66. 13, 14. V. 13.] I will go into thine houſe with burnt offerings: I will pay thee my vows, V. 14.] Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

VI. It is not to be made to any Creature but to God alone: and, that it may be accepted, it is to be made voluntarily, out of faith, and conſcience of duty, in way of Thankfulneſs for mercy received, or for the obtaining of what we want; wherby we more ſtrictly bind our ſelves to neceſſary duties; or, to other things, ſo far, and ſo long, as they may fitly conduce thereunto p.

(o) Pſal. 76. 11.] Vow, and pay unto the Lord your God, Let all that be round about him, bring preſents unto him that ought to be feared. Jer. 44. 25, 26. V. 25.] Thus ſaith the Lord of Hoſts, the God of Iſrael, ſaying, Yee

and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows, that we have vowed, to burn incenſe to the Queen of heaven, and to pour out drink offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows. V. 26.] Therefore, hear ye the word of the Lord all Judah, that dwell in the Land of Egypt, Behold, I have ſworn by my great name ſaith the Lord, That my name ſhall no more be named in the mouth of any man of Judah, in all the Land of Egypt, ſaying the Lord God liveth. (p) Deut. 23. 21, 22, 23. V. 21.] When thou ſhalt vow a vow unto thy Lord God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee, and it would be a ſin in thee. V. 22.] But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. V. 23.] That which is gone out of thy lips, thou ſhalt keep and perform, even a free-will-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth. Pſalm 50. 14.] Offer unto God thankſgiving, and pay thy vows unto the moſt High. Gen. 28. 20, 21, 22. V. 20.] And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go; and will give me bread to eat, and rayment to put on, V. 21.] So that I come again to my Fathers houſe in peace: then ſhall the Lord be my God. V. 22.] And this ſtone, which I have ſet for a Pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give a tenth unto thee. 1 Sam. 1. 11.] And ſhe vowed a vow, and ſaid, O Lord of Hoſts, If thou wilt indeed look on the affliction of thine handmaid, and remember me and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then will I give him unto the Lord, all the dayes of his life; and there ſhall no Razor come upon his head. Pſal. 66. 13, 14.] See Letter N. Pſal. 132. 2, 3, 4, 5. V. 2.] How he ſware unto the Lord, and vowed unto the mighty God of Jacob. V. 3.] Surely I will not come into the Tabernacles of my houſe, nor go up into my bed; V. 4.] I will not give ſleep unto my eyes, nor ſlumber to mine eye-lids; V. 5.] Untill I find out a place for the Lord, an habitation for the mighty God of Jacob.

(q) Act. 23. 12, 14. V. 12.] And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, *That they would neither eat, nor drink, till they had killed Paul.* V. 14.] And they came to the chief Priests and Elders, and said, *We have bound our selves*

under a great curse, that we will eat nothing, untill we have slain Paul. Mark. 6. 26.] And the King was exceeding sorry, yet for his Oaths sake, and for their sakes which sat with him, he would not reject her. Numb. 30. 5, 8, 12, 13. V. 5.] But if her Father disallow her in the day that he heareth, not any of her vows, or of her bonds, wherewith she hath bound her soul shall stand; and the Lord shall forgive her, because her Father disallowed her. V. 8.] But if her husband disallow on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect, and the Lord shall forgive her. V. 12.] But if her Husband hath utterly made them void on the day he heard them, then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand, her Husband hath made them void, and the Lord shall forgive her. V. 13.] Every vow, and every binding oath to afflict the soul, her Husband may establish it, or her Husband may make it void. (r) Mat. 19. 11, 12. V. 11.] But he said unto them, *All men cannot receive this saying, save to whom it is given.* V. 12.] For there are some Eunuchs, which were so born from their Mothers womb: and there are some Eunuchs, which were made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven sake: *he that is able to receive it, let him receive it.* 1 Cor. 7. 2, 9. V. 2.] Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. V. 9.] But if they cannot contain, let them marry, for it is better to marry than to burn. Ephes. 4. 28.] Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1 Peter 4. 2.] That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. 1 Cor. 7. 23.] Ye are bought with a price, be not ye the servants of men.

CHAP. XXIII.

Of the Civil Magistrate.

GOD the supreme Lord and King of all the world hath ordained Civil Magistrates to be under him over the people, for his own Glory, and the publick good;

good; and to this end hath armed them with the power of the Sword for the defence and encouragement of them that are good, and for the punishment of evil doers *a*.

(a) Rom. 13. 1, 2, 3, 4. V. 1. Let every soul be subject unto the higher powers: for there is no power but of God, the powers

that be, are ordained of God. V. 2.] Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation. V. 3.] For Rulers are not a terror to good works, but to the evil, wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. V. 4.] For he is the Minister of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the Minister of God, a revenger to execute wrath upon him that doth evil. 1 Pet. 2. 13, 14. V. 13.] Submit your self to every ordinance of man, for the Lords sake, whether it be to the King as supremes V. 14.] Or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.

II. It is lawful for Christians to accept and execute the Office of a Magistrate when called thereunto *b*: in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsom Laws of each Common-wealth *c*: so, for that end, they may lawfully now under the New Testament, wage War upon just and necessary occasions *d*.

(b) Prov. 8. 15, 16. V. 15.] By me Kings Reign, and Princes decree Justice. V. 16.] By me Princes rule, and Nobles, even all the Judges of the earth. Rom. 13. 1, 2, 4. See in Letter A. (c) Psal. 2. 10, 11, 12. V. 10.] Be wise now there-

fore, O ye Kings, be instructed ye Judges of the earth. V. 11.] Serve the Lord with fear, and rejoyce with trembling. V. 12.] Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. 1 Tim. 2. 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. Psal. 82. 3, 4. V. 3.] Defend the poor and Fatherlesse: Do justice to the afflicted and needy. V. 4.] Deliver the poor and needy, Rid them out of the hand of the wicked. 2 Sam. 23. 3.] The God of Israel said, the Rock of Israel spake to me: He that ruleth over men, must be just, ruling in the fear of God. 1 Pet. 2. 13.] See in Letter A. (d) Luke 3. 14.] And the Souldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. Rom. 13. 4. See letter A. Mat. 8. 9, 10. V. 9.] For I am a man under authority, having Souldiers under me; and I say to this man, Go, and he goeth; and to another come, and he cometh; and to my Servant, do this, and he doeth it. V. 10.] When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel. Acts 10. 1, 2. V. 1.] There was a certain man in Cefarea, named Cornelius, a Centurion of the band, called the Italian band. V. 2.] A Devout man, and one that feared God with all his house: which gave much Almes to the people, and prayed to God alway. Rev. 17. 14, 16 V. 14.] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings; and they that are with him, are called, and chosen, and faithful. V. 16.] And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

(e) 2 Cron. 26. 18.] And they wishlood Uzziah the King, and said unto him, *It pertaineth not unto thee Uzziah, to burn incense unto the Lord, but to the Priests, the Sons of Aaron, that are consecrated to burn incense, go out of the Sanctuary, for thou hast trespassed: neither shall it be for thine honour from the Lord God.* Mar. 13. 17.] And if he shall neglect to hear

them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee, as an heathen man, and a publican. Mat. 16. 19.] And I will give unto thee, the *Keyes of the Kingdom of heaven*; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 12. 28, 29. V. 28.] And God hath set some in the Church, first *Apostles*, secondarily *Prophets*, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. V. 29.] Are all *Apostles*? are all *Prophets*? are all *Teachers*? are all *workers of miracles*? Eph. 4. 11, 12. V. 11.] And he gave some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors*, and *Teachers*. V. 12. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. 1 Cor. 4. 1, 2. V. 1.] Let a man *account of us, as of the Ministers of Christ, and Stewards of the mysteries of God.* V. 2.] Moreover it is requisite in *Stewards*, that a man be found faithful. Rom. 10. 15.] And how shall they preach except they be sent? As it is written, *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!* Heb. 5. 4.] And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (f) Isa. 49. 23.] And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers: they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet, and thou shalt know, that I am the Lord: for they shall not be ashamed that wait for me. Psal. 122. 9.] Because of the house of the Lord our God, I will seek thy good. Ezra. 7. 23, 26, 27, 18. V. 23.] Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the King and his Sons? V. 25.] And thou Ezra, after the wisdom of thy God, that is in thine hand, set *Magistrates and Judges, which may judge all the people, that are beyond the River, all such as know the Laws of thy God, and teach ye them, that know them not.* V. 26.] And *whoever shall not do the Law of thy God, and the Law of the King, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.* V. 27.] Blessed be the Lord God of our Fathers, which hath put such a thing as this in the Kings heart, to beautifie the house of the Lord, which is in Jerusalem. V. 28.] And hath extended mercy unto me, before the King, and his Counsellours, and before all the Kings mighty Princes: and I was streightened as the hand of the Lord my God was upon me, and I gathered together out of Israel chieft men to go up with me. Lev. 24. 16.] And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the Congregation shall certainly stone him, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Deut. 13. 5, 6, 12. V. 5.] And that Prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, which brought you out of the Land of Egypt, and redeemed you out of the house of bondage, to

thrust

thrust thee out of the way, which the Lord thy God commanded thee to walk in, so shalt thou put the evil away from the midst of thee. V. 6.] If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy bosom, or thy Friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy Fathers, V. 12.] If thou shalt hear say in one of thy Cities, which the Lord thy God hath given thee, to dwell there saying. 2 Kings 18. 4.] *He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen Serpent that Moies had made: for unto those dayes the children of Israel did burn incense unto it, and he called it Nehustan.* 1 Chron. 13. 1. to the 9. See in the Bible. 2 Kings 23. 1. to the 26. See in the Bible. 2 Chron. 34. 33.] *And Jehiah took away all the abominations, out of all the Countries that pertained to the Children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, and all his dayes they departed not from following the Lord the God of their Fathers.* 2 Chron. 15. 12, 13. V. 12.] And they entered into a Covenant, to seek the Lord God of their Fathers, with all their heart, and with all their soul. V. 13.] That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman. (g) 2 Chron. 19. 8, 9, 10, 11. V. 8.] Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the chief of the Fathers of Israel, for the judgement of the Lord, and for controversies when they returned to Jerusalem. V. 9.] And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. V. 10.] And what cause soever shall come to you of your brethren that dwell in their Cities, between blood and blood, between Law and Commandment, Statutes, and Judgements, ye shall even warn them, that they trespass not against the Lord, and so wrath come upon you, and upon your Brethren: this do, and ye shall not trespass. V. 11.] And Behold Amariah the chief Priest is over you in all matters of the Lord; and Zedabiah the Son of Ishmael, the ruler of the house of Judah, for all the Kings matters, also the Levites shall be Officers before you, deal courageously, and the Lord shall be with the good. 2 Chron. 29. and 30. Chapters. See in the Bible. Mat. 2. 4, 5. V. 4.] *And when he had gathered all the chief Priests, and Scribes of the people together, he demanded of them, where Christ should be born?* V. 5.] And they said unto him in Bethlehem of Judea, for thus it is written by the Prophets.

IV. It is the duty of People to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute and other dues *k*, to obey their lawful Commands, and to be subject to their Authority for conscience sake *l*. Infidelity or difference in Religion doth not make void the Magistrates just & legal Authority, nor free

we may lead a quiet and peaceable life in all godlinesse and honesty. (i) 1 Pet. 2. 17.] Honour all men, love the brotherhood, fear God, honour the King. (k) Rom. 13. 6, 7. V. 6.] For this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing. V. 7.] Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (l) Rom. 13. 5.] Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Tit. 3. 1.] Put them in mind to be subject to principalities and powers, to obey Magistrates, to be ready to every good work.

(b) 1 Tim. 2. 1, 2. V. 1.] I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men. V. 2.] For Kings, and for all that are in authority, that

(m) 1 Pet. 2. 13, 14. the people from their due obedience to him *m*: from which Ecclesiastical persons are not exempted *n*; 16. V. 13.] *Submit your self to every Ordinance of Man for the Lords sakes, whether it be to the King as supreme; V. 14.] Or unto Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.* V. 16.] *As free, and not using your liberty for a cloak of maliciousnesse, but as the servants of God.* (n) Rom. 13. 1.] *Let every soul be subject unto the higher powers: for there is no power but of God, the powers that be are ordained of God.* 1 King. 2. 35.] *And the King put Benaiah the Son Jehoida in his room over the Host, and Zadock the Priest did the King put in the room of Abiathar.* Act. 25. 9, 10, 11. V. 9.] *But Festus willing to do the Jewes a pleasure, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? V. 10.] Then said Paul, I stand at Cæsars judgement seat, where I ought to be judged, to the Jewes have I done no wrong, as thou very well knowest. V. 11.] For if I be an offender, or have committed any thing worthy of death, I refuse not to dye: but if there be none of these things, whereof these accuse me, no man may deliver me unto them, I appeal unto Cæsar.* 2 Pet. 2. 1, 10, 11. V. 1.] *But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: V. 10.] But chiefly them that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, self-willed: they are not afraid to speak evil of dignities.* V. 11.] *Whereas Angels, which are greater in power and might, bring not railing accusation against them before the Lord.* Jude vers. 8, 9, 10, 11. V. 8.] *Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.* V. 9.] *Yet Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.* V. 10.] *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.* V. 11.] *Wo unto them, for they have gone in the way of Kain, and tan greedily after the error of Balaam for reward, and perished in the gain-saying of Core.* (o) 2 Thess. 2. 4.] *Who opposeth, and exalteth himself above all that is called God, or what is worshipped, so that he as God, sitteth in the Temple of God, shewing himself, that he is God.* Rev. 13. 15, 16, 17. V. 15.] *And he had power to give life unto the Image of the Beast, that the Image of Beast should both speak, and cause, that as many as would not worship the Image of the Beast, should be killed.* V. 16.] *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their fore-heads.* V. 17.] *That no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.*

CHAP. XXIV.

Of Marriage and Divorce.

Marriage is between one Man and one Woman: neither is it lawful for any man to have more than one Wife, nor for any Woman to have more than one Husband at the same time *a*.

shall be one flesh. Mat. 19. 5, 6. V. 5.] And said, For this cause shall a man leave Father and Mother, and shall cleave to his wife, and they twain shall be one flesh. V. 6.] Wherefore they are no more twain, but one flesh. What therefore hath God joyned together, let no man put assunder. Prov. 2. 17.] Which forsaketh the guide of her youth, and forgetteth the Covenant of her God.

(*a*) Gen. 2. 24.] Therefore shall a man leave his Father and his Mother, and shall cleave unto his Wife, and they

I I. Marriage was ordained for the mutual help of Husband and Wife *b*, for the increase of Mankind with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

(*b*) Gen. 2. 18.] And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him.

did not he make one? that had the residue of the Spirit: and wherefore one? that he might seek a godly seed: therefore take heed to your Spirit, and let none deal treacherously against the wife of his youth. (*d*) 1 Cor. 7. 29. V. 2.] Nevertheless, to avoid Fornication, Let every man have his own wife, and let every woman have her own husband. V. 9.] But if they cannot contain, let them marry: for it is better to marry than to burn.

(*c*) Mal. 2. 15.] And

I I I. It is lawful for all sorts of people to marry who are able with judgement to give their consents. Yet is it the duty of Christians to marry onely in the

(*e*) Heb. 13. 4.] Marriage is honourable in all, and the bed undefiled, & whore-mongers &

adulterers God will judge. 1 Tim. 4. 3.] Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth. 1 Cor. 7. 36, 37, 38. V. 36.] But if any man think, that he becometh himself uncomely towards his Virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. V. 37.] Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his own heart, that he will keep his Virgin, doth well. V. 38.] So then, he that giveth her in marriage doth well; but he that giveth her not in marriage, doth better. Gen. 24. 57, 58. V. 57.] And they said, We will call the damsell, and enquire at her mouth. V. 58.] And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.

(f) 1 Cor. 7. 39.]

The Wife is bound by the Law, as long as her Husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord. (g) Gen. 34.

34.] And they said unto them, *We cannot do this thing, to give our Sister to one that is uncircumcised: for that were a reproach unto us.* Exod. 34. 16.] And thou take of their daughters unto thy Sons, and their daughters go a whoring after their gods, and make thy Sons go a whoring after their gods. Deut. 7. 3, 4. V. 3.] *neither shalt thou make marriages with them: thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take unto thy Son.* V. 4.] *For they will turn away thy Son from following me, that they may serve other Gods, so will the anger of the Lord be kindled against you, and destroy thee suddenly.* 1 Kings 11. 4.] For it came to pass when Solomon was old; that his wives turned away his heart after other Gods: and his heart was not perfect with the Lord his God, as was the heart of David his Father. Neh. 13. 25, 26, 27. V. 25.] And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, *Ye shall not give your Daughters unto their Sons, nor take their Daughter unto your Sons, or for your selves.* V. 26.] *Did not Solomon, King of Israel sin by these things?* Yet among many Nations, there was no King like him, who was beloved of his God, and God made him King over all Israel, nevertheless even him, did out-landish women cause to sin V. 27.] Shall we then hearken unto you, to do all this great evil, to transgress against our God, in marrying strange wives. Mal. 2. 11, 12. V. 11.] Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the Daughter of a strange god. V. 12. *The Lord will cut off the man that doth this, the Master and the Scholar, out of the Tabernacle of Jacob, and him that offereth an offering unto the Lord of Hosts.* 2 Cor. 6. 14.] *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

IV. Marriage ought not to be within the degrees

(h) Levit. 18. Chap.

See in the Bible.

1 Cor. 5. 1.] It is

reported commonly,

that there is fornication among you, and

such fornication as is not so much as named amongst the Gentiles, that one should have his Fathers

Wife. Amos. 2. 7.] That pant after the dust of the earth on the head of the poor, and turn aside

the way of the meek: and a man, and his Father will go in unto the same maid, to profane my holy

name.

of Consanguinity or Affinity forbidden in the words:
Nor can such incestuous Marriages ever be made lawful by any Law of man, or consent of parties, so as

those

those persons may live together as Man and Wife i. The Man may not marry one of his Wives kindred neerer in blood than he way of his own: nor the Woman of her Husbands kindred, neerer in blood than of her own k.

(i) Mar. 6. 18.] For John had said unto Herod, *It is not lawful for thee to have thy Brothers Wife.* Lev. 18. 24, 25, 26, 27, 28. V. 24.] *Defile not your selves*

in any of these things: for in all these the nations are defiled, which I cast out before you. V. 25.] And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants. V. 26.] Ye shall therefore keep my Statutes, and my judgements, and shall not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you. V. 27.] (For all these abominations, have the men of the land done, which were before you, and the land is defiled.) V. 28.] That the land spue not you out also, when ye defile it, as it spewed out the Nations that were before you. (k) Lev. 20. 19, 20, 21. V. 19.] *And thou shalt not uncover the nakedness of thy Mothers Sister, nor of thy Fathers Sister*: for he uncovereth his neer kin: they shall bear their iniquity. V. 20.] And if a man shall lye with his Unkles wife, he hath uncovered his Unkles nakedness: they shall bear their sin: they shall dye childless. V. 21.] And if a man shall take his Brothers Wife, it is an unclean thing: he hath uncovered his Brothers nakedness, they shall be childless.

V. Adultery or Fornication committed after a contract, being detected before Marriage, giveth just occasion to the innocent party to dissolve that Contract. In the case of Adultery after Marriage, it is lawful for the innocent party to sue out a Divorce m: and after the Divorce to marry another, as if the offending party were dead n.

(l) Mar. 1. 18, 19, 20. V. 18.] Now the birth of Jesus Christ was on this wife: when as his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. V. 19.] Then

Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. V. 20.] But while he thought on these things, Behold the Angel of the Lord appeared to him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (m) Mar. 5. 31, 32. V. 31.] It hath been said, Whosoever shall put away his wife: let him give her a writing of divorcement. V. 32.] But I say unto you, That whosoever shall put away his Wife, saving for the cause of Fornication, causeth her to commit Adultery: and whosoever shall marry her that is divorced, committeth Adultery. (n) Mar. 19. 9.] And I say unto you, Whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery: and whosoever marieth her which is put away, doth commit Adultery. Rom. 7. 2, 3. V. 2.] For the woman which hath an husband, is bound by the Law to her husband, so long as he liveth: but if the husband be dead, she is loosed from the Law of the husband. V. 3.] So then, If while her husband liveth, she be married to another man, she shall be an adulteress: but if her husband be dead, she is free from that Law, so that she is no adulteress, though she be married to another man.

V I. Although the corruptions of man be such as is apt to study arguments unduly to put asunder those whom God hath joyned together in marriages; yet nothing but Adultery, or such wilful desertion as can no way

(o) Mat. 19. 8, 9. V. 8.] He saith unto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wives: *but from the beginning it was not so.* V. 9.] See before in Letter N.

way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage: Wherein a publick and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills and discretion in their own case p.

1 Cor. 7. 15.] But if the unbelieving depart, let him depart; a Brother or a Sister is not under bondage in such cases: but God hath called us to peace. Mat. 19. 6.] Wherefore they are no more twain, but one flesh: what therefore God hath joyned together, let no man put assunder. (p) Deut. 24. 1, 2, 3, 4. V. 1.] When a man hath taken a wife, and married her; and it come to pals, that she find no favour in his eyes, because he hath found some uncleannesse in her, then let him write her a Bill of divorcement; and give it in her hand, and send her out of his house. V. 2.] And when she is departed out of his house, she may go, and be another mans wife. V. 3.] And if the latter husband hate her, and write her a Bill of divorcement, and giveth it in her hand, and sendeth her out of his house: or if the latter husband die, which took her to be his wife. V. 4.] Her former husband which sent her away, may not take her again to be his wife, after that she is defiled; for that is a-bomination before the Lord, and thou shalt not cause the Land to sin, which the Lord thy God giveth thee for an inheritance.

CHAP. XXV.

Of the Church.

THe Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fulness of him that filleth all in all a.

(a) Eph. 1. 10, 22, 23. V. 10.] That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in heaven, and which are on the earth, even in him. V. 22.] And hath put all things under his feet, and gave him to be the head over all things to the Church. V. 23.] Which is his body, the fulness of him that filleth all in all. Eph. 5. 23, 27, 32. V. 23.] For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body. V. 27.] That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish. V. 32.] This is a great mystery: but I speak concerning Christ and the Church. Col. 1. 18.] And he is the head of the body, the Church: who is the beginning, the first-born from the dead, that in all things, he might have the preheminance.

II. The visible Church, which is also Catholick or Universal under the Gospel (not confined to one Nation, as before under the Law) consists of all those, thorowout the world, that profess the true Religion *b*; together with their Children *c*, and is the Kingdom of the Lord Jesus Christ *d*, the House and Family of God *e*, out of which there is no ordinary possibility of Salvation *f*.

(*b*) 1 Cor. 12.] Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both

their and ours. 1 Cor. 12. 12, 13. V. 12.] For as the body is one, and hath many members, and all the members of that one, being many, are one body, so also is Christ. V. 13.] For by one Spirit, are we all Baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. Psal. 28.] Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Rev. 7. 9.] After this I beheld, and lo, a great multitude, which no man could number, of all Nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rom. 15. 9, 10, 11, 12. V. 9.] And that the Gentiles might glorifie God for his mercy, as it is written, For this cause, I will confesse to thee among the Gentiles, and sing unto thy name. V. 10.] And again he saith, Rejoyce ye Gentiles, with his people. V. 11.] And again, Praise the Lord all ye Gentiles, and laud him all ye people. V. 12.] And again, Elaias saith, There shall be a roote of Jesse, and he that shall rise to reign over the Gentiles in him shall the Gentiles trust. (*c*) 1 Cor. 7. 14.] For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now they are holy. Acts 2. 39.] For the promise is to you, and to your children, and to all that are a far off, even as many as the Lord our God shall call. Ezek. 16. 20, 21. V. 20.] Moreover thou hast taken thy Sons, and thy Daughters, whom thou hast born unto me, and thou hast sacrificed unto them to be devoured, is this of thy whoredoms a small matter? V. 21.] That thou hast slain my children, and devoured them, to cause them to pass thorow the fire for them? Rom. 11. 16.] For if the first fruit be holy, the lump is also holy; and if the roote be holy, so are the branches. Gen. 3. 15.] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Gen. 17. 7.] And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. (*d*) Mar. 13. 47.] Again the Kingdom of Heaven is like unto a net, that was cast into the Sea, and gathered of every kind. Isa. 9. 7.] Of the increase of his government and peace, there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with Judgement, and with Justice, from hence forth, even for ever: the Zeal of the Lord of Hosts will perform this. (*e*) Eph. 1. 19.] Now therefore ye are no more strangers and foreigners, but fellow Citizens with the Saints, and of the household of God. Eph. 3. 15.] Of whom the whole Family in Heaven and Earth is named. (*f*) Acts 2. 47.] Praising God, and having favour with all the people: and the Lord added to the Church daily, such as should be saved.

III. Unto this Catholick Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints, in this life, to the end of the World: and doth by his own presence and Spirit, according to his promise,

(*g*) 1 Cor. 12. 28.] **mise, make them effectual thereunto.**

*And God hath set
some in the Church,*

first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4. 11, 12, 13. V. 11.] And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers. V. 12.] For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. V. 13.] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ. Mat. 28. 19, 20. V. 19.] Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. V. 20.] Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen. Ma. 59. 21.] As for me this is my Covenant with them saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

(*b*) Rom. 11. 3, 4.]

Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they seek my life. V. 4.] But what saith the answer of God unto him?

I have reserved to my self, seven thousand men, who have not bowed the knee to the Image of Baal. Rev. 12. 6, 14. V. 6.] And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore dayes. V. 14.] And to the woman were given two wings of a great Eagle, that she might flee into the wilderness, in her place: where she is nourished for a time, and times, and half a time, from the face of the Serpent. (i) Rev. 2. and 3. Chapter throughout. See in the Bible. 1 Cor. 5. 6, 7. V. 6.] Your glorying is not good, know ye not, that a little leaven leaveneth the whole lump V. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our Paschever is sacrificed for us.

(*k*) 1 Cor. 13. 12.]

For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I

am known. Re. 2. 3. Chapters. See in the Bible. Mat. 13. 24, 25, 26, 27, 28, 29, 30, 47. See in the Bible. Rev. 18. 2.] And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul Spirit, and a cage of every unclean and hurtful Bird. Rom. 11. 18, 19, 20, 21, 22. V. 18.] Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. V. 19.] Thou wilt say then, the branches were broken off, that I might be grafted in. V. 20.] Well: because of unbelief they were broken off, and thou standest by faith, be not high minded, but fear. V. 21.] For if God spared not the natural branches, take heed lest he also spare not thee. V. 22.] Behold therefore the goodness and severity of God: on them which fell severity, but towards thee goodness, if thou continue in his goodness: otherwise thou shalt be cut off.

IV. This Catholick Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administred, and Publick worship performed more or less purely in them.

V. The Purest Churches under Heaven are subject both to mixture, and error: and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan. Nevertheless, there shall be

always

alwaies a Church on earth, to worship God according to his will *m*.

(m) Mat. 16. 18.]

And I say also unto thee, That thou art

Peter, and upon this rock I will build my Church, and the Gates of hel shall not prevail against it. Psal. 72. 17.] His name shall endure for ever, his name shall be continued as long as the Sun: and men shall be blessed in him, all Nations shall call him blessed. Psal. 102. 18.] The Children of thy servants shall continue: and their seed shall be established before thee. Mat. 28. 19, 20. See in Letter G.

(n) Col. 1. 18.] And he is the head of the body the Church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. Eph. 1.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*. Nor can the Pope of Rome in any sense be Head thereof; but is that Antichrist, that Man of sin, and Son of Perdition, that exalteth himself, in the Church, against Christ, and all that is called God *o*.

22.] And hath put all things under his feet, and gave him to be the head over all things to the Church. (o) Mat. 23. 8, 9, 10. V. 8.] But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. V. 9.] And call no man your Father upon earth: for one is your Father, which is in heaven. V. 10.] Neither be ye called Master: for one is your Master, even Christ. 2 Thess. 2. 3, 4, 8, 9. V. 3.] Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition. V. 4.] Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God. V. 8.] And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. V. 9.] Even him, whose coming is after the working of Satan, with all his power and signes, and lying wonders. Rev. 13. 6.] And he opened his mouth in blasphemy against God, to blaspheme his name, and his Tabernacles, and them that dwell in heaven.

CH A P. XXVI.

Of the Communion of Saints

ALL Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection,

(a) 1 John 1. 3.] *Thar which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.* Eph. 3. 16, 17, 18, 19. V. 16.] *That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man.* V. 17.] *That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love.* V. 18.] *May be able to comprehend, with all Saints, what is the breadth and length, and depth, and height.* V. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulnesse of God. John 1. 16.] *And of his fulness have all we received, and grace for grace.* Eph. 2. 5, 6. V. 5.] *Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)* V. 6.] *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* Psal. 3. 10.] *That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.* Rom. 6. 5, 6. V. 5.] *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* V. 6.] *Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* 2 Tim. 2. 12.] *If we suffer, we shall also reign with him, if we deny him, he also will deny us.* (b) Ephes. 4. 15, 16. V. 15.] *But speaking the truth in love, may grow up unto him in all things, which is the head even Christ.* V. 16.] *From whom the whole body fitly joyned together, and compassed by that, which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of its self in love.* 1 Cor. 12. 7.] *But the manifestation of the Spirit is given to every man to profit withall.* 1 Cor. 3. 21, 22, 23. V. 21.] *Therefore let no man glory in men, for all things are yours.* V. 22.] *Whether Paul, or Apollo, or Cephas, or the World, or Life, or Death, or things present, or things to come, all are yours.* V. 23.] *And ye are Christs, and Christ is Gods.* Col. 2. 19.] *And not holding the head, from which, all the body by joynts and bands having nourishment ministered, and knit together, increaseth with the increase of God.* (c) 1 Thess. 5. 11, 14. V. 11.] *Wherefore comfort your selves together, and edifie one another, even as also ye do.* V. 14.] *Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men.* Rom. 1. 11, 12, 14. V. 11.] *For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.* V. 12.] *That is, That I may be comforted together with you, by the mutual Faith, both of you and me.* V. 14.] *I am a debtor both to the Greeks, and to the Barbarians both to the wise, and to the unwise.* 1 John 3. 16, 17, 18. V. 16.] *Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.* V. 17.] *But who so hath this worlds good, and seeth his Brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.* V. 18.] *My little Children, Let us not love in word, neither in tongue, but in deed, and in truth.* Gal. 6. 10.] *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith.*

II. Saints by profession are bound to maintain an holy fellowship and Communion in the Worship of God; and in performing such other spiritual Services as tend to their mutual Edification

on d : as also in relieving each other in outward things, according to their several abilities, and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place call upon the Name of the Lord Jesus e.

manner of some is : but exhorting one another, so much the more as you see the day approaching. Acts 2 42, 46. V. 42.] And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in Prayer: V. 46.] And they continued daily with one accord in the Temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart. Isa 2. 3.] And many people shall go and say, come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths : for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. 1 Cor. 11. 20.] When ye come together therefore into one place, this is not to eat the Lords Supper. (e) Acts 2 44, 45. V. 44.] And all that believed were together, and had all things common. V. 45.] And sold their possessions and goods, and parted them to all men, as every man had need. 1 John 3. 17. See in letter C. 2 Cor. 8. and 9. Chapters: See in the Bible. Acts 11. 19, 30.] Then the Disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. V. 30.] Which also, they did, and sent it to the Elders by the hands of Barnabas, and Saul.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious, and blasphemous f. Nor doth their Communion one with another, as Saints, take away, or infringe the title or propriety which each man hath in his goods and and possessions.

dwelt. 1 Cor. 8. 6.] But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. Isa. 42 8.] I am the Lord, that is my name, and my glory will I not give to another ; neither my praise to graven Images. 1 Tim. 6. 15, 16. V. 15.] Which in his times he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of Lords. V. 16.] Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, or can see, to whom be honour and power everlasting. Amen. Psal. 45. 7.] Thou lovest righteousness, and hatest wickedness : therefore God thy God hath anointed thee with the oyl of gladness above thy fellows. Heb. 1. 8, 9. V. 8.] But unto the Son he saith, Thy Throne O God is for ever and ever, a Scepter of righteousness, is the Scepter of thy Kingdom. V. 9.] Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows. (g) Exod. 20. 15.] Thou shalt not steal. Eph. 4. 28.] Let him that stole, steal no more : but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth. Acts 5. 4.] Whiles it remained, was it not thine own ? and after it was sold, was it not in thine own power ? why hast thou conceived this thing in thine heart ? thou hast lied nor unto men, but unto God.

CHAP. XXVII.

Of the Sacraments.

(a) Rom. 4. 11.] **S**acraments are holy Signes and Seals of the Covenant of Grace *a*, immediatly instituted by God *b*, to represent Christ and his benefits, & to confirm our interest in him *c*: as also to put a visible difference between those that belong unto the Church, & the rest of the world *d*: and solemnly to engage them to the service of God in Christ, according to his Word *e*.

And he received the sign of circumcision, a seal of the righteousness of the Faith which he had, yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. Gen. 17. 7, 10. V. 7.] And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee and to thy seed after thee. V. 10.] See below in Letter F. (b) Mat. 28. 19.] Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23.] For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. (c) 1 Cor. 10. 16.] The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. 11. 25, 26. V. 25.] After the same manner, also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as often as ye drink it, in remembrance of me. V. 26.] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Gal. 3. 7.] And this I say, That the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. (d) Rom. 15. 8.] Now I say, That Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers. Exod. 12. 48.] And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Gen. 34. 14.] And they said unto them, We cannot do this, to give our Sister to one that is uncircumcised: for that were a reproach unto us. (e) Rom 6. 3, 4. V. 3.] Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4.] Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father: even so we also should walk in newness of life. 1 Cor. 10. 16, 21. V. 16.] See in Letter C. V. 21.] Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords Table, and of the Table of devils.

II. There is in every Sacrament a spiritual relation, or Sacramental union between the Sign and the Thing signified: whence it comes to pass, that the names

names and the effects of the one are attributed to the other f.

(f) Gen. 17. 10.]
This is my Covenant
which ye shall keep
between me & you,

and thy seed after thee, Every man-child among you shall be circumcised, Mat. 26. 27, 28. V. 27.]
And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. V. 28.] For this
is my blood of the New Testament which is shed for many, for the remission of sins. Tit. 3. 5.] Not by
works of righteousness which we have done, but according to his mercy he saved us, by the wash-
ing of regeneration, and renewing of the Holy Ghost.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it; but upon the work of the Spirit, and the word of institution; which containes, together with a Precept authorizing the use thereof, a promise of Benefit to worthy receivers.

(g) Rom. 2. 28, 29. V. 28.] For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh. V. 29.] But

he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God. 1 Pet. 3. 21.] The like figure whereunto, even Baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. (h) Matth. 3. 11.] I indeed baptize you with water unto Repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. 1 Cor. 12. 13.] For by one spirit we are all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free: and have been all made to drink into one spirit. (i) Matth. 26. 27, 28.] See in letter F. May 28. 19, 20. V. 19.] See letter B. V. 20.] Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway unto the end of the world, Amen.

I V. There be onely two Sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained k.

(k) Mat. 28. 19.]
Go ye therefore and
teach all Nations, bap-
tizing them in the
name of the Father,
and of the Son, and
of the Holy Ghost.
1 Cor. 11. 20, 23. V.

20.] When ye come together therefore into one place, this is not to eat the Lords Supper. V. 23.]
For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same
night in which he was betrayed, took bread. 1 Cor. 4. 1.] Let a man so account of us, as of the Mi-
nisters of Christ, and Stewards of the mysteries of God. Heb. 5. 4.] And no man taketh this honour unto
himself, but he that is called of God, as was Aaron.

V. The

(1) 1 Cor. 10. 1, 2, 3, 4. V. 1.] Moreover brethren, I would not that ye should be ignorant, how that *our Fathers were under the cloud, and all passed through the sea: V. 2.] And were all baptized unto Moses in the cloud, and in the sea. V. 3.] And did all eat the same spiritual meat. V. 4.] And did all drink the same spiritual drink, (for they drank of that spiritual rock that followed them, and that rock was Christ.)*

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance, the same with those of the New I.

CHAP. XXVIII.

Of Baptism.

(a) Mat. 28. 19.] See in letter K. of Chap. foregoing. (b) 1 Cor. 12. 13.] For by one Spirit are we all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. (c) Rom. 4. 11.] And he received the sign of circumcision, a seal of the righteousness of the Faith which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Col. 2. 11, 12. V. 11.] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. V. 12.] Buried with him in baptism wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. (d) Gal. 3. 27.] For as many of you as have been baptized into Christ, have put on Christ. Rom. 6. 5.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (e) Tit. 3. 5.] Not by works of righteousness, which we have done, but according to his mercy hath he saved us by the washing of regeneration, and renewing of the Holy Ghost. (f) Mark 1. 4.] John did baptize in the wilderness, and preach the baptism of repentance for remission of sins. (g) Rom. 6. 3, 4. V. 3.] Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4.] Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, by the glory of the Father: even so we also should walk in newness of life. (h) Mat. 28. 19, 20. V. 19.] See in letter K foregoing Chapter. V. 20.] Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world, Amen.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ a, not only for the solemn Admission of the party baptized into the Visible Church b: but also to be unto him a sign and seal of the Covenant of Grace c, of his ingrafting into Christ d, of Regeneration e, of Remission of Sins f, and of his giving up unto God through Jesus Christ, to walk in newness of life g. Which Sacraments is by Christs own appointment to be continued in his Church until the end of the world h.

II. The

I I. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel lawfully called thereunto i.

(i) Mar. 3. 11.] I indeed baptize you with water unto re-

pentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with Fire, [John 1. 33] And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, Mat. 28. 19, 20. V. 19.] see letter K. V. 20.] see in letter H.

III. Dipping of the person into the Water is not necessary: but Baptism is rightly administred by powring or sprinkling Water upon the Person k.

(k) Heb. 9. 10, 19, 20, 21, 22.] See in the Bible. Act. 2. 41.]

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Act. 16. 33.] And he took them the same hour of the night, and washed their stripes, and was baptized he and all his freight way. Mar. 7. 4.] And when they come from the Market, except they wash they eat nor, and many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables.

IV. Not onely those that do actually profess faith in, and obedience unto Christ I, but also the Infants of one, or both believing Parents, are be baptized m.

(l) Mar. 16. 15, 16. V. 15.] And he said unto them, Go ye into all the world, and preach ye the Gos-

pel to every creature. V. 16.] He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Acts 8. 37, 38. V. 37.] And Philip said, If thou believest with all thine heart thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God. V. 38.] And he commanded the Charet to stand still, and they went down both into the water, both Philip, and the Eunuch, and he baptized him. (m) Gen. 17. 7, 9. V. 7.] And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee and thy seed after thee. V. 9.] And God said unto Abraham, Thou shalt keep my Covenant therefore, thou, and thy seed after thee, in their generations. Gal. 3. 9. V. 9.] So then they which be of faith, are blessed with faithful Abraham. V. 14.] That the blessing of Abraham might come on the Gentiles, through Jesus Christ: that we might receive the promise of the Spirit through faith. Col. 2. 11, 12. V. 11.] In whom also ye are circumcised with the Circumcision made without hands, in putting off the body of the sins of the flesh, by the Circumcision of Christ. V. 12.] Buried with him in Baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. Acts 2. 38, 39. V. 38.] Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 39.] For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. 4. 11, 12. V. 11.] And he received the sign of Circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. V. 12.] And the Father of Circumcision to them, who are not of the Circumcision onely, but also walk in the steps of that faith of our Father Abraham, which he had being yet uncircum-

uncircumcised. 1 Cor. 7. 14.] For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, *else were your Children unclean, but now they are holy.* Mar. 28. 19.] Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mar. 10. 13, 14, 15, 16 V. 13.] And they brought young children to him, that he should touch them, and his Disciples rebuked those that brought them. V. 14.] But when Jesus saw it, he was much displeased, and said unto them, *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God.* V. 15.] Verily I say unto you, *Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.* V. 16.] And he took them up in his arms, and put his hands upon them, and blessed them. Luke 18. 15.] And they brought unto him also infants, that he would touch them; but when his Disciples saw it they rebuked them.

(n) Luke. 7. 30.] But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him. Exod. 4. 24, 25, 26. V. 24.] And it came to pass, by the way in the inn, that the Lord met him, and sought to kill him. V. 25.] Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. V. 26.] So he let him go: then she said, *A bloody husband thou art, because of the circumcision.* (o) Rom. 4. 11.] See in Letter M. Acts 10. 2, 4, 22, 31, 45, 47. See in the Bible. (p) Acts 8. 13, 23. V. 13.] Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done. V. 23.] *For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*

V I. The efficacy of Baptism is not tyed to that moment of time wherein it is administred q: yet, notwithstanding by the right use of this Ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the counsel of Gods own Will, in his appointed time r.

(q) Joh. 3. 5. 8. V. 5.] Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. V. 8.] *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh & whither it goeth: so is every one that is born of the Spirit.* (r) Gal. 3. 27.] For as many of you, as have been baptized into Christ, have put on Christ. Ti. 3. 5.] Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 5. 25, 26. V. 25.] Husbands love your wives, even as Christ also loved the Church, and gave himself for it. V. 26.] *That he might sanctifie and cleanse it, with the washing of water by the word.* Acts 2. 38, 41. V. 38.] Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 41.] Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

(s) Tit. 2. 5.] See V II. The Sacrament of Baptism is but once to be administred to any person s.

C H A P. XXIX.

of the LORDS Supper.

OUr Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church unto the end of the World, for the perpetual Remembrance of the Sacrifice of Himself, in his Death; the sealing all benefits thereof unto the Believers, their Spiritual Nourishment and growth in him, their farther engagement in, and to all duties which they owe unto him; and to be a bond, and pledge of their Communion with him, and with each other, as members of his mystical Body *a.*

(a) 1 Cor. 11. 23, 24, 25, 26: V. 23.] For I have received of the

Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. V. 24.] And when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. V. 25.] After the same manner also, he took the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. V. 26.] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. 1 Cor. 10. 16, 17, 21. V. 16.] The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? V. 17.] For we being many are one bread and one body: for we are all partakers of that one bread. V. 21.] Ye cannot drink the cup of the Lord, and the cup of Devils, ye cannot be partakers of the Lords table, and of the table of Devils. 1 Cor. 12. 13.] For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

II. In this Sacrament Christ is not offered up to his Father; nor any real Sacrifice made at all, for remission of sin of the quick or dead *b.* but only a Commemoration of that one offering up of Himself, by Himself, upon the Cross, once for all: and a spiritual oblation of all possible praise unto God, for the same *c:* So

(b) Heb. 9. 22, 25, 26, 28. V. 22.] And almost all things are by the Law purged with blood: & without shedding of blood there is no remission. V. 25.] Nor yet that he

should offer himself often, as the High Priest entereth into the holy place every year with the blood of others. V. 26.] For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself. V. 28.] So Christ was once offered to bear the sins of many, and unto those that look for him shall he appear the second time, without sin, unto salvation. (c) 1 Cor. 11. 24, 25, 26.] See them in letter A. Mar. 26. 26, 27. V. 26.] And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my body. V. 27.] And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it.

P 2

that

(d) Heb. 7. 23, 24, 27. V. 23.] And they truly were many Priests, because they were not suffered to continue by reason of death. V. 24.] But this man, because he continueth ever, hath an unchangeable Priest-hood. V. 27.] *Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself.* Heb. 10. 11, 12, 14, 18. V. 11.] And every Priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. V. 12.] But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand on God. V. 14.] For by one offering he hath perfected for ever them that are sanctified. V. 18.] Now where remission of these is, there is no more offering for sin.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of Institution to the People; to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use; and to Take, and Break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants *e*; but, to none who are not then present in the Congregation *f*.

(e) Matth. 26. 26, 27, 28. V. 26. and 27.] See in letter C. V. 28.] For this is my Blood of the New Testament which is shed for many, for the remission of sins. Ma k. 14. 22, 23, 24. V. 22.] And as they did eat, Jesus took bread and blessed, and brake it, and gave to them, and said, Take, eat, this is my body. V. 23.] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. V. 24.] And he said unto them, This is my blood of the new Testament, which is shed for many. Luke 22. 19, 20. V. 19.] And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me. V. 20.] Likewise also the cup after Supper, saying, This cup is the New Testament in my blood which is shed for you. 1 Cor. 11. 23, 24, 25, 26. See all in letter A. (f) Acts 20. 7.] And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight. 1 Cor. 11. 20.] When ye come together therefore into one place, this is not to eat the Lords Supper.

(g) 1 Cor. 10. 6.] Now these things were our examples, to the intent we should not lust after evil things as they also lusted. (h) Mark 14. 23.] See in letter E. 1 Cor. 11. 25, 26, 27, 28, 29. V. 25. and 26.] See letter A. V. 27.] Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28.] But let a man examine himself, and so let him eat of that bread, and drink of that cup. V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

tended

tended religious use, are all contrary to the nature of this Sacrament, and to the institution of Christ.

(i) Mat. 15. 9.] But in vain they do

worship me, teaching for doctrines the Commandments of men.

V. The outward Elements in this Sacrament, duly set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally onely, they are sometimes called by the name of the things they represent, to wit, the Body, and Blood of Christ, albeit in substance and nature, they still remain, truly, and onely Bread and Wine, as they were before.

(k) Mat. 26. 26, 27, 28. Verf. 26.] And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples and said,

Take, eat, *this is my body*. V. 27.] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. V. 28.] *For this is my blood of the New Testament which is shed for many, for the remission of sins.* (l) 1 Cor. 11. 26, 27, 28. V. 26.] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. V. 27.] Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28.] But let a man examine himself, and so let him eat of that bread, and drink of that cup. Mat. 26. 29.] But I say unto you, it will not drink henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers kingdom.

VI. That Doctrine which maintaines a change of the substance of Bread and Wine, into the substance of Christ, Body and Blood, (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold Superstitions; yea of gross Idolatries.

(m) Acts. 3. 21.] Whom the heaven must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. 1 Cor. 11 24, 25, 26. V. 24.] And when he had given, thanks he brake it, & said, Take,

eat, *this is my body which is broken for you, this do in remembrance of me*. V. 25.] After the same manner also, he took the cup when he had supped, saying. This cup is the New Testament in my blood, *this do ye as oft as ye drink it, in remembrance of me*. V. 26.] See letter L. Luke 24. 63. 9. V. 6.] *He is not here, but is risen, remember how he spake unto you when he was in Galilee*. V. 39.] *Behold my hands and my feet, that it is I my self, handle me, and see, for a Spirit hath not flesh and bones, as ye see me have*.

VII. Worthy Receivers outwardly partaking of the

(n) 1 Cor. 11. 28.] the visible Elements, in this Sacrament, do then also
 See in letter L. (o) inwardly by faith, really and indeed, yet not carnally
 1 Cor. 10. 16.] The and corporally, but Spiritually receive, and feed upon
 the cup of blessing which Christ crucified, and all benefits of his death: The
 we bless, is it not the Body and Blood of Christ being then, not corporally
 communion of the blood of Christ? the bread or carnally, in, with, or under the Bread and Wine;
 Which we break, is Yet as really, but Spiritually, present to the Faith of
 it not the communion Believers in that Ordinance, as Elements themselves
 of the body of Christ? are to their outward senses.

(p) 1 Cor. 11. 27, 28, V. 27. and 28.] **VIII.** Although ignorant and wicked men receive
 See in letter L. Verli. receive not the thing signified thereby: but by their
 29.] For he that unworthy coming thereunto, are guilty of the Body
 eateth and drinketh and blood of the Lord, to their own damnation.
 unworthily, eateth and. Wherefore, all ignorant and ungodly persons, as they
 drinketh damnation to are unfit to enjoy communion with him, so are they
 himself, not discern- unworthy of the Lords Table; and cannot without
 ing the Lords body. great sin against Christ, while they remain such, per-
 2 Cor. 6. 14, 15. V. take of these holy Mysteries p, or be admitted there-
 14.] Be ye not une- unto q.

with unrighteousness, and what communion hath light with darkness? Verse 15.] And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Verse 16.] And what agreement hath the Temple of God with Idols? for ye are the Temple of the Living God, as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. (q) 1 Cor. 5. 6, 7, 13. V. 6.] Your glorying is not good, Know ye not that a little leaven leaveneth the whole lump? V. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our passeeover is sacrificed for us. Verse 13.] But them that are without, God judgeth. Therefore put away from among your selves that wicked person. 2 Thess. 3. 6, 14, 15. V. 6.] Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye with-draw your selves from every Brother that walketh disorderly, and not after the tradition which he received of us. V. 14.] And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. V. 15.] Yet count him not as an enemy, but admonish him as a Brother. Math. 7. 6.] Give not that which is holy unto the Dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you.

C H A P. XXX.

Of Church Censures.

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate .a.

(a) Isa. 9. 6, 7. V. 6.]
For unto us a child
is born, unto us a

son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counsellour, the mighty God, the everlasting Father, the Prince of peace. V. 7.] *Of the increase of his government and peace there shall be no end; upon the Throne of David, and upon his Kingdom to order it, and to establish it with judgement, and with justice, from henceforth even for ever: the zeal of the Lord of Hosts will perform this.* 1 Tim. 5. 17.] *Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.* 1 Thess. 5. 12.] And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. Acts 20. 17, 18. V. 17.] And from Miletus he sent to Ephesus, and called the Elders of the Church. V. 18.] And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. Heb. 13. 7, 17, 24. V. 7.] Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. V. 17.] *Obeys them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, & not with grief, for that is unprofitable for you.* V. 24.] Salute all them that have the rule over you, and all the Saints, they of Italy salute you. 1 Cor. 12. 28.] And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Mar. 28. 18, 19, 20. V. 18.] And Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth.* V. 19.] Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. V. 20.] *Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world, Amen.*

II. To these Officers the Keys of the Kingdom of Heaven are committed; by virtue whereof they have power respectively to retain, and remit sins; to shut that Kingdom against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners by the Ministry of the Gospel, and by Absolution.

(b) Mat. 16.19.] And lution from Censures, as occasion shall require b.

I will give unto thee

the keys of the King-

dom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven: and whatsoever thou shalt loose on earth, shall be loosed in Heaven. Mat. 18.17, 18. V. 17.] And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. V. 18.] Verily I say unto you, *Whatsoever ye shall bind on earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosed in Heaven.* Joh. 20. 21, 22, 23. V. 21.] Then said Jesus to them again, Peace be unto you, as my Father as sent me, even so send I you. V. 22.] And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. V. 23.] *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* 2 Cor. 2. 6, 7, 8. V. 6.] Sufficient to such a man is this punishment, which was inflicted of many. V. 7.] So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. V. 8.] Wherefore I beseech you, that you would confirm your love towards him.

III. Church Censures are necessary for the reclaiming & gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, & the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and the Seals thereof to be profaned by notorious and obstinate offenders c.

(c) 1 Cor. 5. Chap. throughout.] See in the Bible. 1 Tim. 5.

20.] Them that sin, rebuke before all, that others also may fear. Mat. 7. 6.] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. 1 Tim. 1. 20.] Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Cor. 11. 27. to the end, see in the Bible. Jude. V. 23.] And others save with fear, pulling them out of the fire: hating even the garments spotted by the flesh.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lords Supper for a season; and by excommunication from the Church according to the nature of the crime, and demerit of the person d.

(d) 1 Theff. 5. 12.]

And we beseech you

brethren, to know

them which labour among you, and are over you in the Lord, and administh you. 3 Theff. 3. 6. 14, 15. V.] Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us. V. 4.] And if an y man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. V. 15.] Yet count him not as an enemy, but admonish him as a Brother. 1 Cor. 5. 4, 5, 13. V. 4.] In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ. V. 5.] To deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. V. 13.] But them that are without, God judgeth; therefore put away from among your selves that wicked person. Mat. 18. 17.] And if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Tit. 3. 10.] A man that is an Heretick, after the first and second admonition, reject: Chap. XXX.

C H A P. XXXI.

Of Synods and Councils.

For the better Government, and farther edification of the Church; there ought to be such Assemblies as are commonly called Synods or Councils *a.*

(a) Act. 15. 2, 4, 6. V. 2.] When therefore Paul, and Bar-

nabas had no small dissension and disputation with them, they determined that Paul, and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders, about this question. V. 4.] And when they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders; and they declared all things that God had done with them. V. 6.] And the Apostles and Elders came together, for to consider of this matter.

I I. As Magistrates may lawfully call a Synod of Ministers and other fit persons to consult and advise with, about matters of Religion *b*: So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by virtue of their Office; or they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c.*

(b) Isa 49. 23.] And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord:

for they shall not be ashamed that wait for me. 1 Tim. 2. 1, 2. V. 1. I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of thanks, be made for all men V. 2.] For Kings and for all that are in authority, that we may lead a quiet, peaceable life, in all godliness and honesty. 2 Chron. 19. 8, 9, 10, 11.] See in the Bible. 2 Chron. 29. & 30. Chapters throughout] See in the Bible. Matthew 2. 4, 5. V. 4.] And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born. Verse 5.] And they said unto him, in Bethlehem of Judea, for thus it is written by the Prophet. Prov. 11. 14.] Where no counsellors, the people fall, but in the multitude of Counsellors there is safety. (c) Acts 15. 2, 4, 22, 23, 25. V. 2, 4.] See in letter A. V. 22.] Then pleased it the Apostles and Elders with the whole Church, to send chosen Men of their own company to Antioch, with Paul and Barnabas, namely, Judas, surnamed Barabas, and Silas, chief men among the brethren. V. 23.] And wrote Letters by them after this manner; The Apostles, and Elders, and Brethren, send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. V. 25.] It seemed good unto us, being assembled with one accord, to send chosen Men unto you, with our Beloved Barnabas and Paul.

I I I. It belongeth to Synods and Councils ministerially to determine controversies of Faith, and cases of Conscience, to set down Rules and Directions for

Q the

(d) Acts 15. 15, 19, 24, 27, 28, 29, 30, 31.] See in the Bible. Acts 16. 4.] And as they went thorow the Cities they delivered them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem. Mat. 18. 17, 18, 19, 20. V. 17.] And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican. V. 18.] Verily I say unto you, That whatsoever ye shall bind on earth, shall be bound in Heaven, and whatsoever ye shall loose on earth, shall be loosed in Heaven. V. 19.] Again I say unto you, That if two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. V. 20.] For where two or three are gathered together in my name, there am I in the midst of them.

(e) Eph. 2. 20.] And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Acts 17. 11.] These were more noble than those in Thessalonica, in that they received the word with all readinesse of mind, and searched the Scriptures daily, whether those things were so. 1 Cor. 2. 13.] That your Faith should not stand in the wisdom of men, but in the power of God. 2 Cor. 1. 24.] Not for that we have dominion over your Faith, but are helpers of your joy: for by Faith ye stand.

(f) Luke 12. 13, 14. V. 13.] And one of the company said unto him, Master, speak to my Brother, that he divide the inheritance with me. V. 14.] And he said unto him, Man, who made me a judge, or a divider over you? John 18. 36.] Jesus answered, My Kingdom is not of this world: if my Kingdom were of this world then would my Servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence.

the better ordering of the publick Worship of God, and Government of his Church; to receive complaints in cases of mal-administration; and authoritatively to determine the same: which Decrees and Determinations, if consonant to the word of God, are to be received with reverence & submission; not only for their agreement with the word, but also for the Power whereby they are made, as being an Ordinance of God, appointed thereunto in his word.

IV. All Synods or Councils since the Apostles times, whether general or particular, may err; & many have erred. Therefore they are not to be made the rule of Faith or practice; but to be used as an help in both.

V. Synods and Councils are to handle or conclude nothing but that which is Ecclesiastical: and are not to intermeddle with Civil Affairs which concern the Common-wealth, unless by way of humble Petition in cases extraordinary; or by way of Advice, for satisfaction of Conscience, if they be thereunto required by the Civil Magistrate.

CHAP. XXXII.

Of the state of Men after Death, and of the Resurrection of the Dead.

THe Bodies of Men after Death return to dust, & see corruption *a*; but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them *b*. The Souls of the Righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their Bodies *c*: And the Souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgement of the great day *d*. Besides these two places for Souls separated from their Bodies, the Scripture acknowledgeth none.

(a) Gen. 3. 19.] In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust thou shalt return. Acts 13. 36.] For David after he had served his own generation, by the will of God, fell on sleep, and was laid unto his Fathers, and saw corruption.

(b) Luke 23. 43.] And Jesus said unto

him, Verily I say unto thee, *to day shalt thou be with me in paradise.* Eccles. 12. 7.] Then shall the dust return to the earth as it was: and the Spirit shall return unto God who gave it. Heb. 12. 23.] To the general assembly and Church of the first-born, which are written in Heaven, and to God the judge of all, and to the Spirits of just men made perfect. 2 Cor. 5. 1, 6, 8. V. 14.] For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. V. 6.] Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. V. 8.] We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Phil. 1. 23.] For I am in a straight betwixt two, having a desire to depart, and to be with Christ which is far better. (c) Acts 3. 21.] Whom the Heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. Eph. 4. 10.] He that descended, is the same also that ascended up far above all Heavens, that he might fill all things. (d) Luke 16. 23, 24. V. 23.] And in Hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. V. 24.] And he cried and said, Father Abraham have mercy upon me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. Acts 1. 25.] That he may take part of this Ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place: Jude V. 6, 7. V. 6.] And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the Judgement of the great day. V. 7.] Even as Sodom and Gomorrah, and the Cities about them, in like manner, giving themselves over to Fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire. 1 Pet. 3. 19.] By which also he went and preached unto the Spirits in Prison.

(c) 1 Thess. 4. 17.]

Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

1 Cor. 15. 51, 52. Verse 51.] Behold I shew you a mystery, *we shall not all sleep, but we shall be all changed.* Verse 52.] *In a moment, in the twinkling of an eye, at the last Trump, (for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.)* (f) Job 19. 26, 27. Verse 26.] *And though after my skin, worms destroy this body, yet in my flesh I shall see God.* Verse 27.] *Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.* 1 Cor. 15. 42, 43, 44. Verse 42.] *So also, is the Resurrection of the dead, it is sown in corruption, it is raised in incorruption.* V. 43.] *It is sown in dishonour, it is raised in glory, it is sown in weaknesse, it is raised in power.* Verse 44.] *It is sown a natural body, it is raised a spiritual body, there is a natural body, and there is a spiritual body.*

(g) Acts 24. 15.]

And have hope towards God, which they themselves also

*allow, that there shall be a Resurrection of the dead, both of the just and unjust; John 5. 28, 29. Verse 28.] Marvail not at this, for the hour is coming, in the which all that are in the graves shall hear his voice; Verse 29.] And shall come forth, they that have done good, unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation. 1 Cor. 5. 42.] See in letter F. Phil 3. 21.] *Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.**

CHAP. XXXIII.

of the last Judgement.

(a) Acts 17. 31.]

Because he hath appointed a day in the which he will judge

the World in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the dead.

GOD hath appointed a day wherein he will judge the World in righteousness by Jesus Christ, to whom all Power and Judgement is given of the Fa-

ther *b.* In which Day, not onely the Apostate Angels shall be judged *c.* but likewise all persons that have lived upon Earth shall appear before the Tribunal of Christ, to give an account of their Thoughts, Words, and Deeds; and to receive according to what they have done in the Body, whether good or evil *d.*

(*b*) John 5. 22, 27. V. 22.] For the Father judgeth no Man, but hath committed all judgement unto the Son. V. 27.] And hath given him authority to execute judgement also because he is the Son of Man. (*c*) 1 Cor. 6. 3.] Know

ye not that we shall judge the Angels, how much more things that pertain to this life? Jude Verse 6.] See letter D. Chapter foregoing. 2 Pet. 2. 4.] For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgement. (*d*) 2 Cor. 5. 10.] For we must all appear before the Judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Eccles. 12. 14.] For God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil. Rom. 2. 16.] In the day when God shall judge the secrets of Men by Jesus Christ, according to my Gospel. Rom. 4. 10, 12. V. 10.] But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? we shall all stand before the judgement seat of Christ. V. 12.] So then every one of us shall give account of himself to God. Math. 12. 36, 37. Verse 36.] But I say unto you, that every idle word that Men shall speak, they shall give account thereof in the day of judgement. Verse 37.] For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II. The End of Gods appointing this Day, is for the manifestation of the glory of his Mercy, in the eternal salvation of the Elect; and of his Justice, in the damnation of the Reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting Life, and receive that fulness of Joy and Refreshing which shall come from the presence of the Lord: but the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power *e*:

(*e*) Math 25. 31. to the end.] See in the Bible. Rom. 2. 5, 6. Vers. 5.] But after thy hardness and impenitent heart,

treasurest up unto thy self wrath against the day of wrath, and revelation against the righteous judgement of God. Verse 6.] Who shall render to every Man according to his deeds. Rom. 9. 22, 23. Verse 22.] What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath, fitted to destruction. V. 23.] And that he might make known the riches of his glory, on the vessels of Mercy which he had afore prepared unto glory. Math. 25. 21.] And his Lord said unto him, Well done thou good and faithful Servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. Acts 3. 19.] Repent ye therefore and be converted, that your sins may be blotted out when the times of the refreshing shall come from the presence of the Lord. 2 Thess. 1. 7, 8, 9, 10.] See in the Bible.

(f) 2 Pet. 3. 11, 14. Verse 11.] Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. V. 14.] Wherefore (Beloved) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blemish. 2 Cor. 5. 10, 11. Verse 10.] See letter D. Verse 11.] Knowing therefore the terror of the Lord, we persuade Men; but we are made manifest unto God, and I trust also, are made manifest in your consciences. 2 Thess. 1. 5, 6, 7. Verse 5.] Which is manifest token of the righteous judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. Verse 6.] Seeing it is a righteous thing with God, to recompense tribulation to them that trouble you. Verse 7.] And to you who are troubled, rest with us, when the Lord shall be revealed from Heaven with his mighty Angels. Luke 21. 27, 28: Verse 27:] And then shall they see the Son of Man coming in a cloud, with power and great glory. Verse 28:] And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. Rom. 8. 23, 24, 25. Verse 23.] And not onely they, but our selves also which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit, the redemption of our body. V. 24.] For we are saved by hope, but hope that is seen, is not hope: for what a Man seeth, why doth he yet hope for? Verse 25.] But if we hope for that we see not, then do we with patience wait for it. (g) Matthew 24. 36, 42, 43, 44.] See in the Bible. Marke 13. 35, 36, 37. Verse 35.] Watch ye therefore, for you know not when the Master of the house cometh, at Even, or at midnight, or at the Cock-crowing, or in the Morning. Verse 36.] Lest coming suddenly, he find you sleeping. Verse 37.] And what I say unto you, I say unto all; Watch. Luke 12. 35, 36. Verse 35.] Let your loins be girded about, and your lights burning, Verse 36.] And ye your selves, like unto Men that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately. Rev. 22. 20.] He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus.

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FINIS.

The Humble
A D V I C E
OF THE
ASSEMBLY
OF
D I V I N E S,

Now by Authority of PARLIAMENT sitting at
WESTMINSTER,

Concerning
A L A R G E R C A T E C H I S M,

Presented by them lately to both Houses of
PARLIAMENT,

With the Proofs thereof at large out of the Scriptures.

The second Edition.



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With the Privileges of the House of Commons



The LARGER CATECHISM

Agreed upon by the
ASSEMBLY of DIVINES
At VVESTMINSTER.

Quest. **W**hat is the chief and highest end of
man?
A. Mans Chief and Higheft End,
is, to glorifie God ^a, and fully to enjoy him for ever ^b.

(a) Rom. 11. 36. For
of him, and through
him, and to him are
all things; to whom
be glory for ever, A-

men. 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. (b) Psal. 73. 24. to the end. Thou shalt guide me with thy counsels, and afterwards receive me to glory; whom have I in heaven but thee? and there is none on earth that I desire besides thee. My flesh and my heart fail, but God is the strength of my heart, and my portion for ever. For lo, they that are far from thee shall perish, thou shalt destroy all them that go a whoring from thee; but it is good for me to draw nigh to God; I have put my trust in the Lord God, that I may declare all thy works. John 17. 21, 22, 23. That they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me have I given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Quest. How doth it appear, that there is a God?

Ans. The very light of Nature in man, and the works
of God, declare that there is a God ^c, but his Word
manifest in them, for God hath shewed it unto them; For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made; even his eternal power and Godhead, so that they are without excuse. Psal. 19. 1, 2, 3. The heavens declare the glory of God, and the Firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth Knowledge. There is no speech nor language where their voice is not heard. Acts 17. 28. For in him we live, and move, and have our being.

(c) Rom. 1. 19, 20. Be-
cause that which may
be known of God, is

(d) 1 Cor. 2. 9, 10. But **and Spirit only, do sufficiently, and effectually reveal him unto men for their salvation^d.**

as it is written, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him: But God hath revealed them unto us by his Spirit,* for the Spirit searcheth all the deep things of God. 2 Tim. 3. 15, 16, 17. And that from a child thou hast known the *holy Scriptures*, which are able to *make thee wise unto salvation through faith* which is in Christ Jesus. All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly furnished unto all good works.* Isai. 59. 21. As for me, this is my Covenant with thee, saith the Lord, *my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy Seeds seed, saith the Lord, from henceforth and for ever,*

(e) 2 Tim. 3. 16. All Scripture is given by inspiration. 2 Pet. 1. 19, 20. We have also a *more sure word of Prophecy*, where-
Q. What is the word of God?
A. The Holy Scriptures of the old and new Testament are the Word of God^e, the only rule of Faith and Obedience^f.

unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. V. 20.] *Knowing this first, that no prophecy of the Scripture is of any private interpretation, V. 21.]* For the prophecy came not in old time by the will of man, but holy men of God spake *as they were moved by the Holy Ghost.* (f) Eph. 2. 20. And are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner stone. Rev. 22. 18, 19. For I testify unto every man, that heareth the words of the *prophecy of this book*, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. V. 19.] And if any man shall take away from the words of the book of this Prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Isa. 8. 20. To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them. Luke 16. 29, 31. They have Moses and the Prophets, let them hear them: if they believe not Moses and the Prophets neither will they be persuaded though one rose from the dead. Gal. 1. 8, 9. But though we or angel from heaven, preach any other Gospel unto you, then that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you, then that ye have received, let him be accursed. 2 Tim. 3. 15, 16. Before

Q. How doth it appear that the Scriptures are the word of God?

(g) Hof. 8. 12. I have written to them the great things of my law, but they were counted as a strange thing. 1 Cor. 2. 6, 7, 13. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this World, nor of the Princes of this World that come to nought, but we speak the *wisdom of God in a mystery*, even the *hidden wisdom*, which God ordained before the world unto our glory. Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. Psal. 119. 18, 119. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy Testimonies are wonderful therefore doth my soul keep them. (h) Psal. 12. 6. The words of the Lord are pure words, as silver tried in a furnace of earth; purified seven times. Psal. 119. 140. Thy word is very pure, therefore thy servant loveth it.

sent

sent of all the partsⁱ; and the scope of the whole, which is to give all glory to God^k; by their light and power to convince and convert sinners, to comfort and build up believers to salvation^l: but the Spirit of bearing witness by and with the Scriptures in the heart of man, is alone able fully to perswade it that they are the very word of God^m.

(i) *Act. 10. 43. To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. Act. 26. 23. Having therefore obtained help of God, I continue unto this*

day, witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come. (k) *Rom. 3. 19. Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world become guilty before God. (l) Act. 18. 28. For he mightily convinced the Jews, and that publicly shewing by the Scripture that Jesus was Christ. Heb. 4. 12. For the word of God is quick & powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Jam. 1. 18. Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures. Psal. 19. 7, 8, 9. The Law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightning the eyes: the fear of the Lord is clear, enduring for ever: the judgements of the Lord are true, and righteous altogether. Rom. 15. 4. For whatsoever things were written afore time, were written for our learning, that we, through patience and comfort of the Scriptures might have hope. Act. 20. 32. And now Brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. (m) *Joh. 16. 13, 14. Howbeit when He the Spirit of Truth is come, He will guide you into all Truth, for He shall not speak of himself, but whatsoever He shall hear, that shall He speak, and He will shew you things to come. 1 John 2. 20, 27. But ye have an unction from the Holy One, and ye know all things. V. 27.] But the anointing which ye have received of Him, abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him. John 20. 31. But these are written that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.**

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of manⁿ.

(n) *2 Tim. 1. 13. Hold fast the form of sound*

words, which thou hast heard of me, in Faith and Love which is in Christ Jesus.

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God is^o; the Persons in the Godhead^p, the Decrees^q, (o) *Heb. 11. 6. But without faith it is impossible to please*

God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (p) *1 John 5. 7. For there are three; that bear record in heaven, the Father, the word, and the Holy Ghost, and these three are One. (q) Act. 15. 14, 15, 18. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name V. 15.] And to this agree the words of the Prophets as 'tis written V. 18.] Known unto God are all his works from the beginning of the World.*

(r) *Acts* 4. 27, 28. For **and the execution of His Decrees** ^r. of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together. V. 28.] For to do whatsoever thy hand, and thy counsel determined before to be done.

Q. What is God?

(f) *Joh* 4. 24. God is a Spirit, and they that worship him must worship him in Spirit and Truth. (i) *Exod* 3. 14. And God said unto Moses I am that I am; and he said, thus shalt thou say unto the Children of Israel, I am hath sent me unto you, *Joh* 11. 7, 8, 9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? it is as high as Heaven, what canst thou do? deeper than Hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea. (u) *Act* 7. 2. The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia before he dwelt in Charran. * 1 *Tim* 6. 15. Which in his times he shall shew, who is the blessed and only Potentate, the King of Kings, and Lord of Lords. (x) *Mat* 5. 48. Be ye therefore perfect even as your Father who is in Heaven is perfect. (y) *Gen* 17. 1. When Abram was ninety years old and nine, the Lord appeared to Abram and said to him, I am God All sufficient: walk before me and be thou perfect. (z) *Psal* 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. (a) *Mal* 3. 6. For I am the Lord, I change not; therefore ye the sons of Jacob are not consumed. *Jam* 1. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (b) 1 *King* 8. 27. But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have built. (c) *Psal* 139. 1 to 13. O Lord thou hast searched me and known me; thou knowest my down sitting and mine up-rising, and thou understandest my thoughts afar off, &c. whether shall I flee from thy presence? (d) *Rev* 4. 8. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. (e) *Heb* 4. 13. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. *Psal* 147. 5. Great is the Lord and of great power; his understanding is infinite. (f) *Rom* 16. 27. To God only wise be glory through Jesus Christ, for ever. Amen. (g) *Isa* 6. 3. And one cried unto another and said, Holy, holy is the Lord of hosts; the whole earth is full of his glory. *Rev* 15. 4. Who shall not fear thee O Lord and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgements are made manifest. (h) *Deut* 32. 4. He is the rock; his work is perfect: for all his wayes are judgement; a God of truth and without iniquity, just and right is he. (i) *Exod* 34. 6. The Lord passed by before him and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.

Q. Are there more Gods then one?

(k) *Deut* 6. 4. Hear O Israel, the Lord our

A. There is but one onely, the living and true God ^k,

God is one Lord. 1 *Cor* 8. 4, 6. As concerning therefore the eating of things offered in sacrifice to Idols, we know that an Idol is nothing in the world, and that there is no other God but one. But to us there is but one God, the Father, of whom are all things and we in him, and one Lord Jesus Christ, by whom are all things and we by him. *Jer* 10. 10. But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. How

Q. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead the Father, the Son, and the Holy Ghost; and these three are one, true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.

(1) 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, Mat. 3. 16, 17. And Jesus when he

was baptized, went up straightway out of the water, and loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove and lighting upon him. And lo a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.* Mat. 28. 19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. *Joh. 10. 30. I and my Father are one.*

Q. *What are the personal properties of the three Persons in the Godhead?*

A. It is proper to the Father to beget the Son^m, and to the Son to be begotten of the Fatherⁿ, and to the Holy Ghost to proceed from the Father and Son from all eternity.

(m) Heb. 1. 5. 6. 8. For unto which of the Angels said he at any time, Thou art my son, *this day have I begotten thee?* And

again, I will be to Him a Father, and He shall be to me a Son. And again when he brings in the first begotten into the world, he saith, And let all the Angels of God worship him. But unto the Son he saith, Thy Throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy Kingdom. (n) John 1. 14, 18. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. No man hath seen God at any time: The only begotten Son which is in the bosom of the Father, he hath declared him. (o) Joh. 15. 26 But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me, Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Q. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The Scriptures manifest, that the Son and the Holy Ghost are God equally with the Father, ascribing unto them such names^p, attri-

(p) Isa. 6. 3, 5. 8. And one cried unto another and said, Holy, holy, holy is the Lord,

of Hosts, the whole earth is full of his glory. Then said I Woe is me for I am undone, because I am a man of unclean lips, for mine eyes have seen the King the Lord of Hosts! Also I heard the voice of the Lord, saying, Whom shall I send? and who will go for us? then I said, here am I, send me. This compared with Joh. 12. 41. These things said Elaias, when he saw His glory, and spake of Him. And with Act 28. 25. And when they agreed not among themselves they departed, after that Paul had spoken one word, well spake the Holy Ghost by Elaias the Prophet to our Fathers. 1 Joh 5. 20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ; this is the true God and eternal life. Act 5. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.

A 3

butes,

(9) *John* 1.1. In the beginning was the word, and the word was with God, and

the word was God. *Isai.* 9.6. For unto us a Son is born, unto us a child is given, and the government shall be upon his shoulder, and his name shall be called *wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.* *Job.* 2.24.25. But Jesus did not commit himself unto them; because he knew all men, and needed not that any should testify of man; for he knew what was in man. *1 Cor.* 2.10, 11. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the spirit of man that is in him? even so the things of God knows no man, but the Spirit of God. (r) *Col.* 1.16. For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be Thrones or Dominions, or Principalities, or Powers; all things were created by him and for him, *Gen.* 1.2. And the earth was without form and void, and darkness was upon the face of the earth, and the Spirit of God moved upon the face of the waters. (s) *Mat.* 28.19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *2 Cor.* 13.14. The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all, Amen.

Q. What are the Decrees of God?

A. God's Decrees are the wise, free, and holy acts of the counsel of his will, whereby from all eternity he hath for his own glory, unchangeably fore-ordained whatsoever comes to pass in time, especially concerning Angels and men.

(t) *Ephes.* 4.11. In whom also we have obtained an inheritance, being Predestinated according to the purpose of him who worketh all things after the counsel of his own will. *Rom.* 11.33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements and his ways past finding out! *Rom.* 9.14, 15, 18. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*—Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth. (u) *Eph.* 1.4, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. *Rom.* 9.22, 23. What if God, willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory? *Psal.* 33.11. The counsel of the Lord standeth for ever; the thoughts of his heart unto all generations.

Q. What hath God especially decreed concerning Angels and men.

A. God by an eternal and immutable decree, out of his meer love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory*, and in Christ hath chosen some men to eternal

* *1 Tim.* 5.21. I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.

life, and the means thereof, and also according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth, or withholdeth favour, as he pleaseth) hath passed by & fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.

(x) *Eph. 1. 4, 5, 6.* According as he hath chosen us in him before the foundations of the world, that we should be holy and without blame before him in love, having predestinated us unto

the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, so the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 2 *Thess. 2. 13, 14.* But we are bound to give thanks to God alway for you, Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth; whereunto he called you by the Gospel, to the obtaining of the glory of the Lord Jesus Christ: (y) *Rom. 9. 17, 18 -- 21, 22.* For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth — Hath not the Potter power over his clay of the same lump to make one vessel unto honour and another unto dishonour? What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? *Math. 11. 25, 26.* At that time Jesus answered and said, I thank Thee, O Father, Lord of Heaven & Earth, because thou hast hid these things from the wise & the prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight. 2 *Tim. 2. 20.* But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour. *Jude v. 4.* For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into wantonness, denying the only God and our Lord Jesus Christ. 1 *Pet. 2. 8.* And a stone of stumbling, and a rock of offence to them that stumble at the word, being disobedient, wherunto also they were appointed.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and Providence; according to his infallible foreknowledge, and the free and immutable counsel of his own will.

(x) *Ephes. 1. 11.* In whom also we have obtained an inheritance,

being predestinated according to the purpose of Him, who worketh all things according to the counsel of his own will.

Q. What is the work of Creation?

A. The work of Creation is that, wherein God did in the beginning, by the Word of his power, make of nothing, the World and all things therein, for himself, within the space of six days, and all very good.

(1) *Gen. 1. Heb. 11. 3.* Through faith we understand that the

Worlds were framed by the word of God, so that things which are seen, were not made of things which do appear. *Prov. 16. 4.* The Lord hath made all things for himself, yea even the wicked for the day of evil.

Q. How

Q. How did God create Angels ?

(b) Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether

they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him. (c) Psal. 104. 4. Who maketh his Angels Spirits, his Ministers a flame of fire. (d) Mat. 22. 30. For in the Resurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven. (e) Matth. 25. 31. When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. (f) 2 Sam. 14. 17. Then thine handmaid said, The word of my Lord the King shall now be comfortable: for, as an Angel of God, so is my Lord the King, to discern good and bad; therefore the Lord thy God will be with thee. Matth. 24. 36. But of that day and hour knoweth no man, no not the Angels of heaven, but my Father onely. (g) 2 Thess. 1. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty Angels. (h) Psal. 103. 20, 21. Bless the Lord ye his Angels, that excell in strength, and do his commandments, hearkning to the voice of his word. Bless the Lord all ye his Hosts, ye Ministers of his that do his pleasure. (i) 1 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into chains of darkness to be reserved unto judgment—

Q. How did God create Man ?

(k) Gen. 1. 27. So God created Man in His own Image, in the Image of God created He him; Male and Female created He them. (l) Gen. 2. 7. And the Lord God formed Man of the dust of the ground, and breathed into his

nostrils the breath of life. (m) Gen. 2. 22. And the rib which the Lord had taken from man, made He a woman, and brought her unto the man. (n) Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Compare this with Job 35. 11. Who teacheth us more then the beasts of the earth, and makes us wiser then the fowls of heaven. And with Eccl. 12. 7. Then shall the dust return to the earth, as it was, and the Spirit shall return to God who gave it. And with Matth. 10. 28. Fear not them who can kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body & soul in hell. And with Luke 23. 43. And Jesus said unto him, To day shalt thou be with me in Paradise. (o) Gen. 1. 27. So God created man in his His own Image, in the Image of God created He him, male and female created he them. (p) Col. 3. 10. And have put on the new man, which is renewed in knowledge, after the Image of Him that created him. (q) Eph. 4. 24. And that ye put on the new man, which after God is created in righteousness and true holiness. (r) Rom. 2. 14, 15. For when the Gentiles who have not the Law, do by nature the things contained in the Law; these having not the Law, are a Law unto themselves; which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. (s) Eccl. 7. 29. Lo this onely have I found, that God hath made man upright, but they have sought out many inventions.

tures,

tures^c, yet subject to fall^d.

(1) Gen. 1. 28. And God blessed them and said

unto them, Be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (u) Gen. 3. 6. And when the woman saw that the tree was good for food; and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. Eccl. 7. 29. Lo this only have I found, that God made man upright, but they sought out many inventions.

Q. What are Gods works of Providence ?

A. Gods works of Providence are his most holy^{*}, wise^{*}, and powerful preserving^y, and governing all his creatures^z, ordering them and all their actions^a, to his own glory^b.

* Psal. 145. 17. The Lord is righteous in all his ways, and holy in all his works.
x Psal. 104. 24. O Lord how manifold are thy works ! in

wisdom hast thou made them all ; the earth is full of thy riches. Isa. 48. 29. This also cometh from the Lord of hosts, who is wonderful in counselling and excellent in working. (y) Heb. 1. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (z) Psal. 103. 19. The Lord hath prepared his throne in the heavens, and his Kingdom ruleth over all. (a) Mat. 10. 29, 30, 31. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father ? but the very haives of your head are all numbered. Fear not therefore ye are of more value then many sparrows. Gen. 45. 7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. (b) Rom. 11. 36. For of him, and through him, and to him are all things ; to whom be glory for ever, Amen. Isai. 63. 14. As a beast goes down into the valley, the Spirit of the Lord caused him to rest ; so didst thou lead thy people, to make thy self a glorious name.

Q. What is Gods Providence towards the Angels ?

A. God by his Providence permitted some of the Angels, wilfully and irrecoverably to fall into sin, and damnation^c, limiting and ordering that, and all their sins to his own glory^d, and established the rest in holiness and happi-

(c) Jude v. 6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved

in everlasting chains, under darkness, unto the judgement of the great day. 2 Pet. 2. 4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgement—Heb. 2. 16. For verily he took not on him the nature of Angels but he took on him the seed of Abraham. John 8. 44. Ye are of your father the Devil, and the lusts of your father ye will do ; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him ; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. (d) Job. 1. 12. And the Lord said unto Satan, Behold all that he hath is in thy power, only upon himself put not forth thy hand ; so Satan went forth from the presence of the Lord. Mat. 8. 31. And the Devils besought him, saying, If thou cast us out, suffer us to go away into the heard of swine.

B

ness^e,

(e) 1 Tim. 5. 21. I charge thee before God, and the Lord Jesus Christ & the elect

nesse^e, imploying them all^e, at his pleasure, in the administration of his power, mercy, and justice.

Angels, that thou observe these things, without preferring one before another, doing nothing by partiality. *Mar. 8. 38.* Whosoever therefore shall be ashamed of me, & of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he comes in the glory of his Father, with the holy Angels. *Heb. 12. 22.* But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels. (f) *Psal. 104. 4.* Who maketh his Angels Spirits, his Ministers a flaming fire. (g) *2 King. 19. 34.* And it came to pass that night that the Angel of the Lord went out and smote in the camp of the Assyrians 185000. and when they arose early in the morning, behold they were all dead corpses. *Heb. 1. 14.* Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?

Q. What was the Providence of God toward man in the estate wherein he was created?

A. The Providence of God toward man in the estate wherein he was created, was, the placing him in Paradise, appointing him to dresse it, giving him liberty to eat of the fruit of the earth^h, putting the creatures under his dominionⁱ, and ordaining marriage for his help^k, affording him communion with himself^l, instituting the Sabbath^m, entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedienceⁿ, of which the Tree of Life was a pledge^o, and forbidding to eat of the Tree of knowledge of good and evil.

(b) *Gen. 2. 8. - 15. 16.* And the Lord planted a Garden Eastward in Eden, and there he put the man whom he had formed. — *V. 15.* And the Lord took the man, and put him into the garden of Eden to dresse it, and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat. (i) *Gen. 1. 28.* And God blessed them and said unto them, Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (k) *Gen. 2. 18.* And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. (l) *Gen. 1. 26, 27, 28, 29.* And God said, Let us make man in our own image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth; so God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply and replenish the earth, &c. — And God said, Behold I have given you every herb bearing seed, upon the face of the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat. *Gen. 3. 8.* And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord, amongst the trees of the garden. (m) *Gen. 2. 3.* And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made. (n) *Gal. 3. 12.* And the Law is not of faith; but the man that doth them shall live in them. *Rom. 10. 5.* For Moses describes the righteousness which is of the Law, that the man who doth those things shall live by them. (o) *Gen. 2. 9.* And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good

good

good and evil, upon pain of death^p.

of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die,

(p) *Gen. 2. 17. But of the tree of knowledge*

Q. Did man continue in that estate wherein God at first created him?

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the state of Innocency, wherein they were created^q.

(q) *Gen. 3. 6, 7, 8—
13. And when the woman saw the tree*

was good for food, and pleasant to the sight, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden—V. 13.] And the Lord God said unto the woman, What is this that thou hast done? and the woman said, The Serpent beguiled me, and I did eat. Eccl. 7. 29. Lo, this onely have I found, that God made man upright, but they have sought out many inventions.. 2 Cor. 11. 3. But I fear lest by any means as the serpent beguiled Eve through his subtilty, so your minds be corrupted from the simplicity that is in Christ.

Q. Did all mankind fall in that first Transgression?

A. The Covenant being made with Adam as a publick person, not for himself onely, but for his posterity, all mankind descending from him by ordinary generation^r, sinned in him, and fell with him in that first transgression^t.

(r) *Act. 17. 26. And hath made of one blood all Nations of men, for to dwell on*

the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. (s) Gen. 2. 16, 17. And the Lord commanded the man saying, Of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die. Compared with Rom. 5. from v. 12. to v. 20. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned—V. 18.] Therefore as by the offence of one, judgment came upon all to condemnation; even so—V. 19.] For as by one mans disobedience many were made sinners: so by the obedience, &c.—And with 1 Cor. 15. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Q. Into what estate did the Fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery^u.

(t) *Rom. 5. 12. Wherefore as by one man sin entred into the*

world, and death by sin, and so death passed upon all men, for that all have sinned: Rom. 3. 23. For all have sinned, and come short of the glory of God.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a Rule to the reasonable creature.

(u) 1 Joh. 3. 4. Who-soever committeth sin, transgresseth also

the Law; for sin is the transgression of the Law. Gal. 3. 10-12. For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. And the Law is not of faith; but the man that doth them shall live in them.

Q. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adams first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually^x, which is commonly called *Original sin*, and from which do proceed all actual transgressions^y.*

* Rom. 5. 12-19. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned—V. 19.] For

as by one mans disobedience many were made sinners; so by

the obedience of one shall many be made righteous. (x) Rom. 3. from v. 10. to v. 20. As it is written, There is none righteous, no not one. V. 11.] There is none that understandeth, there is none

that seeketh after God. V. 12.] They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one. V. 13.] Their throat is an open sepulchre, with their

tongues they have used deceit, the poison of Asps is under their lips. V. 14.] Whose mouth is full of cursing and bitterness. V. 15.] Their feet are swift to shed blood. V. 16.] Destruction and misery are in their ways. V. 17.] And the way of peace have they not known. V. 18.] There is no fear of

God before their eyes. V. 19.] Now we know that what things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become

guilty before God. Eph. 2. 1, 2, 3. And you hath he quickned, who were dead in trespasses and sins: wherein in time past ye walked, according to the course of this world, according to the Prince of the

power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the

mind, and were by nature the children of wrath even as others. Rom. 5. 6. For when we were yet without

strength in due time Christ died for the ungodly. Rom. 8. 7, 8. Because the carnall mind is enemy against God; for it is not subject to the law of God, neither indeed can be; so then they that

are in the flesh cannot please God. Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (y) Jam.

1. 14, 15. But every man is tempted when he is drawn away by his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death. Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness,

blasphemies.

Q. How is Original sin conveyed from our first Parents unto their posterity?

A. Original sin is conveyed from our first Parents unto

unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin.

(a) Psa. 51. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me.

Job 14. 4. Who can bring a clean thing out of an unclean? not one. Job 15. 14. What is man that he should be clean, and he that is born of a woman that he should be righteous? Job. 3. 6. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.

Q. What misery did the Fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God^a, his displeasure and curse, so as we are by nature children of wrath^b, bond-slaves to Satan^c, and justly liable to all punishments in this world, and that which is to come^d.

(a) Gen. 3. 8-10-24. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam

and his wife hid themselves from the presence of the Lord, amongst the trees of the garden—V. 10.] And he said I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself—V. 14.] So he drove out the man, and he placed at the East of the garden of Eden Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life. (b) Eph. 2. 2, 3. Wherein in times past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; amongst whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others. (c) 2 Tim. 2. 26. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. (d) Gen. 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sins? Rom. 6. 23. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Mat. 25. 41.—46. Then shall he say also to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the Devil, and his Angels—V. 46. And these shall go away into everlasting punishment; but the righteous into life eternal. Jude v. 7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What are the punishments of sin in this world?

A. The punishments of sin in this world, are either inward, as blindness of mind^a, a reprobate sense^b, strong delusions^c, hardness of heart^d, horreur of conscience^e,

(e) Ephes. 4. 18. Having the understanding darkened, being alienated from the life

of God, through the ignorance that is in them, because of the blindness of their heart. (f) Rom. 1. 28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, and to do those things which are not convenient. (g) 2 Thess. 2. 11. And for this cause God shall send them strong delusions, that they should believe a lie. (h) Rom. 2. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgement of God. (i) Isai. 33. 14. The sinners in Zion are afraid; fearfulness hath surprized the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? Gen. 4. 13. And Cain said unto the Lord, my punishment is greater than I can bear. Mat. 27. 4.—Saying, I have betrayed innocent blood; and they said, What is that to us? let thou to that.

[k] *Rom. 1. 26.* For this cause God gave them up to vile affections: for even their women did change their naturall use into that which is against nature. (l) *Gen. 3. 17.* And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the dayes of thy life. (m) *Dent. 28. 15.* to the end. But it shall come to passe if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his Commandments and his Statutes which I have commanded thee this day, that all these curses shall come upon thee and overtake thee; Cursed shalt thou be in the City, and cursed shalt thou be in the Field; Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and of thy land, &c. (n) *Rom. 6. 21-23.* What fruit had ye then in those things whereof ye are now ashamed: for the end of those things is death. V. 23. For the wages of sin is death, but the gift of God is eternall life through Jesus Christ our Lord.

Q. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in Soul and Body without intermission, in Hell-fire for ever.

(o) 2 *Thess. 1. 9.* Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. *Mark 9. 44-46-48.* to go into Hell, where their worm dieth not, and the fire is not quenched. *Luke 16. 24.* And he cried and said, Father Abraham, have mercy upon me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Q. Doth God leave all mankind to perish in the state of sin and misery?

A. God will not leave all men to perish in the estate of sin and misery, into which they fell by the breach of the first Covenant, commonly called the Covenant of works, but of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace.

(p) 1 *Thess. 5. 9.* For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. (q) *Gal. 3. 10, 12.* For as many as are of the works of the law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the Book of the law to do them. V. 12. And the law is not of faith, but the man that doth them shall live in them. (r) *Tit. 3. 4, 5, 6, 7.* But after that the kindness and love of God our Saviour, toward man appeared, V. 5. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the holy Ghost. V. 6. Which he shed on us abundantly through Jesus Christ our Saviour. V. 7. That being justified by his grace, we should be made heirs according to the hope of eternall life. *Gal. 3. 21.* Is the law then against the promises of God? God forbid; for if there had been a law given, which could have given life, verily righteousness should have been by the law. *Rom. 3. 20, 21, 22.* Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. V. 21. But now the righteousness of God without the law is manifested, being witnessed by the Law and by the Prophets. V. 22. Even the righteousness of God, which is by the faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference.

Q. With

Q. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the elect as his seed.

(f) Gal. 3. 16. Now to Abraham and to his seed were the pro-

misses made, he saith not to seeds, as of many, but as of one, and to thy seed which is Christ, Rom. 5. 15, to the end. Of which before. Isa. 53. 10, 11. Yet it pleased our Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. V. 11.] He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Q. How is the grace of God manifested in the second Covenant?

*A. The grace of God is manifested in the second Covenant, in that he freely provideth, and offereth to sinners a Mediator^a, and life and salvation by him^b; and requiring faith as the condition to interest them in him, * promisseth and giveth his holy Spirit^c, to all his elect to work in them that faith^d, with all other saving graces^e, and to enable them unto all holy obedience^f, as the evidence of the truth of their faith^g and thankfulness to God^h, and as the way which he hath appointed to salvationⁱ.*

(t) Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel. Isa. 42. 6. I the Lord, have called thee in righteousness and will hold thine hand, and will

keep thee, and will give thee for a Covenant of the people, for a light of the Gentiles. Job. 6. 27. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed. (u) 1 John 5. 11, 12. And this is the record, that God hath given unto us eternal life, and this life is in his Son. V. 12.] He that hath the Son, hath life; and he that hath not the Son, hath not life: * Job. 3. 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life. Job. 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (x) Prov. 1. 23. Behold I will pour out my Spirit unto you, I will make known my words unto you. (y) 2 Cor. 4. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak. (z) Gal. 5. 22, 23. But the fruit of the Spirit is, love, joy, peace, long-suffering, gentleness, goodness, faith. V. 22.] Meekness, temperance, against such there is no law. (a) Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. (b) Jam. 2. 18, 22. Yea, a man may say, Thou hast faith, and I have works, shew me thy faith without thy works, and I will shew thee my faith by my works. V. 22.] Seekest thou how faith wrought with his works, and by works was faith made perfect. (c) 2 Cor. 5. 14, 15. For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead. V. 15.] And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (d) Eph. 2. 10. For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.

Q. Was

Q. Was the Covenant of Grace alwaies administred after one and the same manner?

A. The Covenant of Grace was not alwaies administred after the same manner, but the administrations of it under the Old Testament, were different from those under the New.

(c) 2 Cor. 3. 6, 7, 8, 9.
Who also hath made us able Ministers of

the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. V. 7.] But if the Ministration of death, written and ingraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away. V. 8.] How then shall not the ministration of the Spirit be rather glorious? V. 9.] For if the ministration of condemnation be glorious, how much more doth the ministration of righteousness exceed in glory?

Q. How was the Covenant of Grace administred under the Old Testament.

A. The Covenant of Grace was administred under the Old Testament, by Promises^f, Prophecies^g, Sacrifices^h, Circumcisionⁱ, the Passover^k, and other Types and Ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the Elect in faith in the promised Messiah^l, by whom they then had full remission of sin, and eternal salvation^m.

(f) Rom. 1. 5, 8. Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God to confirm the promises made unto the Fathers. (g) Act. 3. 20, 24. And he shall send Jesus Christ which was preached unto you, yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken have likewise foretold of these dayes. (h) Heb. 10. 1. For the law having a shadow of good things to come, not the very image of the things, can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect. (i) Rom. 4. 11. And he received the sign of Circumcision, a seal of the righteousness of faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. (k) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for even Christ our Passover is sacrificed for us. (l) Heb. 8. 9. and 10. chapters. Heb. 11. 13. These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed, that they were strangers and pilgrims on the earth. (m) Gal. 3. 7, 8, 9--14. Know ye therefore that they who are of faith are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they who be of faith, are blessed with faithful Abraham. — V. 14.] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Q. How is the Covenant of grace administred under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace

Grace was and still is to be administred in the preaching of the wordⁿ, and the administration of the Sacraments of Baptisme^o, and the Lords Supper^p, in which Grace and salvation is held forth in more fulness, evidence, and efficacy, to all Nations^q.

(n) Mark 16. 15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

(o) Mat. 28. 19, 20.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you alwayes unto the end of the world. (p) 1 Cor. 11. 23, 24, 25. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night wherein he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body which was broken for you; this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. (q) 2 Cor. 3. 6. to the end of the chapter. Who hath also made us able ministrars of the New Testament not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, &c. — Heb. 8. 6. — 10, 11. For finding fault with them, he saith, Behold the dayes come, saith the Lord, when I will make a new Covenant with the house of Israel, and Judah — V. 10.] For this is the Covenant that I will make with the house of Israel, after those dayes saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people. V. 11.] And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest, Mat. 28. 19. Go ye therefore and teach all nations baptizing them in the name of, &c. —

Q. Who is the Mediator of the Covenant of Grace?

A. The onely Mediator of the Covenant of Grace is the Lord Jesus Christ^t, who being the eternal Son of God, of one substance and equal with the Father^r, in the fulness of time became man^u, and so was and continues to be God and Man in two entire distinct natures, and one person for ever^v.

(r) 1 Tim. 2. 5. For there is one God, and one Mediator between God and Man, the Man Christ Jesus. (s) Job. 1. 1. — 14. In the beginning was the word; and the word

was with God, and the word was God — V. 14.] And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth. Job. 10. 30. I and my father are one. Phil. 2. 6. Who being in the form of God, thought it no robbery to be equal with God. (t) Gal. 4. 4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law. (u) Luke 1. 35. And the Angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the Son of God. Rom. 9. 5. Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen. Col. 2. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 7. 24, 25. But this man because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

Q. How did Christ, being God, become Man?

A. Christ the Son of God became Man by taking

* *Job. 1. 14.* And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the

Father, full of grace and truth. *Mat. 26. 38.* Then saith he unto them, *My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me.* (x) *Luke 1. 27—31—35—42.* To a virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. *V. 31.* [And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name, *Jesus—V. 35.*] And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the Son of God—*V. 42.* And [Elizabeth] spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. *Gal. 4. 4.* But when the fulness of the time: was come, God sent forth his Son made of a woman, made under the law. (y) *Heb. 4. 15.* For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. *Heb. 7. 26.* For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

Q. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death^r, give worth and efficacy to his sufferings, obedience, and intercession^r, and so satisfy Gods justice^b,

(x) *Acts 2. 24, 25.*

Whom God hath

raised up, having

loosed the pains of death; because it was not possible he should be holden of it. For David speaks concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moved. *Rom. 1. 4.* And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. Compared with *Rom. 4. 25.* Who was delivered for our offences, and was raised again for our justification. *Heb. 9. 14.* How much more shall the blood of Christ who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? (a) *Act. 20. 28.* Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. *Heb. 9. 14.* How much more shall the blood of Christ, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God? *Heb. 7. 25, 26, 27, 28.* Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *V. 26.* [For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens. *V. 27.*] who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the peoples; for this he did once when he offered up himself. *V. 28.*] For the law maketh men High Priests which have infirmities, but the word of the oath which was since the law, maketh the Son who is consecrated for ever. (b) *Rom. 3. 24, 25, 26.* Being justified freely by his grace through the redemption that is in Jesus Christ. *V. 25.*] Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God. *V. 26.*] To declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus.

procure his favour^c, purchase a peculiar people^d, give his Spirit to them^e, conquer all their enemies^f, and bring them to everlasting salvation^g.

(c) Eph. 1.6. To the praise of the glory of his grace wherein he hath made us accepted in the beloved. Mat. 3.

17. And lo a voice from Heaven, saying, This is my beloved Son, in whom alone I am well pleased. (d) Tit. 2. 13, 14. Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (e) Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. (f) Luke 1. 68, 69. --- 71. --- 74. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David --- V. 71.] That we should be saved from our enemies, and from the hand of all that hate us --- V. 74.] That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear. (g) Heb. 5. 8, 9. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of everlasting salvation unto all that obey him. Heb. 9. 11 to the 16. But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building. V. 12.] Neither by the blood of Goats and Calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. V. 13.] For if the blood of Bulls and of Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifies to the purifying of the flesh; V. 14.] How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? V. 15.] And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance.

Q. Why was it requisite that the Mediator should be Man?

A. It was requisite that the Mediator should be Man, that he might advance our nature^h, perform obedience to the law, suffer, and make intercession for us in our nature, have a fellow-feeling of our infirmitiesⁱ; that we might receive the adoption of sons^m, and have comfort, and access with boldness unto the throne of grace.

(h) Heb. 2. 16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham.

(i) Gal. 4. 4. But when the time was come, God sent forth his Son made of a woman,

made under the law. (k) Heb. 2. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. Heb. 7. 24, 25. But this man because he continueth for ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (l) Heb. 4. 15. For we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. (m) Gal. 4. 5. To redeem them that were under the law, that we might receive the adoption of sons. (n) Heb. 4. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Q. Why was it requisite that the Mediator should be God and Man in one person?

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.A. It.

A. It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this in one person, that the proper works of each nature might be accepted of God for us^o, and relied on by us, as the works of the whole person ^P.

(o) *Matth. 1. 21-23.* And he shall bring forth a Son, and thou shalt call his Name

Jesús: for he shall save his people from their sins. V. 23. Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name *Emmanuel*, which being interpreted, is, *God with us.* *Mat. 3. 17.* And lo a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased,* *Heb. 9. 14.* How much more shall the blood of *Christ*, who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God. (p) *1 Pet. 2. 6.* Wherefore it is contained in the Scripture, Behold I lay in *Sion* a choice Corner-stone, elect and precious, and he that believeth on him shall not be confounded.

Q. Why was our Mediator called *Jesús*?

A. Our Mediator was called *Jesús*, because he saveth his people from their sins^o.

(q) *Mat. 1. 21.* And she shall bring forth

a Son, and thou shalt call his name *Jesús*; for he shall save his people from their sins.

Q. Why was our Mediator called *Christ*?

A. Our Mediator was called *Christ*, because he was anointed with the Holy Ghost above measure^r, and so set apart, and fully furnished with all authority and ability^r, to execute the Offices of Prophet^r, Priest^u,

(r) *Joh. 3. 34.* For he whom God hath sent, speaketh the words of God; for

God giveth not the Spirit by measure unto him. *Psal. 45. 7.* Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

(s) *John 6. 27.* Labour not for the meat that perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed. *Mat. 28. 18, 19, 20.* Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth*; Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alwayes even to the end of the world. Amen. (t) *Act. 3.*

21, 22. whom the heavens must receive until the times of restitution of all things, which God hath spoken of by the mouth of all his holy Prophets since the world began. For Moses truly said unto the Fathers, *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you.* *Luke 4. 18-21.* The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken in heart, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised — V. 21.] And he began to say unto them, *This day is this Scripture fulfilled in your ears.* (u) *Heb. 5. 5, 6, 7.* So also *Christ* glorified not himself to be made an High-Priest, but he that said unto him, *Thou art my Son, to day have I begotten thee.* As he saith also in another place, *Thou art a Priest for ever after the order of Melchizedek*; who in the dayes of his flesh, when he had offered up prayers and supplications with strong cries and tears, unto him that was able to save him from death, and was heard in that he feared, *Heb. 4. 14 15.* Seeing then that we have a great High-Priest that is passed into the heavens, *Jesús the Son of God*, let us hold fast our profession. For we have not an High-Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

and

and King of his Church *, in the estate both of his * *Psal. 2.6.* Yet have
Humiliation and Exaltation. *I sit my King upon*
my holy hill of Zion.

Matth. 21.5. Tell ye

the daughter of Zion, *Behold thy King cometh unto thee,* meek, and sitting upon an ass, and upon a colt the foal of an ass. *Isai. 9.6,7.* For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of peace. *Of the increase of his government and peace, there shall be no end, upon the throne of David and upon his Kingdom* to order it, and to establish it with judgement and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this. *Phil. 2.8,9,10,11.* And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet, in his revealing to the Church *, in all ages, by his Spirit and word, in diverse wayes of administration, the whole will of God, in all things concerning their edification, and salvation.

(x) *Joh. 1.18.* No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared

him. (y) *1 Pet. 1.10,11,12.* Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. *V. 11.]* Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory which should follow. *V. 12.]* Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the Angels desire to look into. (z) *Heb. 1.1,2.* God who at sundry times and in diverse manners spake in times past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son, whom He hath appointed heir of all things, by whom also he made the worlds. (a) *Joh. 15.15.* Henceforth I call you not servants for the servant knoweth not what his Lord doth, but I have called you friends; for all things that I have heard of my Father I have made known unto you. (b) *Act. 20.32.* And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. *Eph. 4.11,12,13.* And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers. *V. 12.]* For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. *V. 13.]* Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *Joh. 20.31.* But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest in his once offering himself a sacrifice without spot
to

(c) *Heb. 9. 14, 28.* How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God——V. 28.] So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. (d) *Heb. 2. 17.* Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. (e) *Heb. 7. 25.* Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Q How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in calling out of the world a people to himself^e, and giving them officers^s, Laws^h, and Censures, by which he visibly governs themⁱ, in bestowing saving grace upon his elect^k, rewarding their obedience^l, and correcting them for their sins^m, preserving and supporting them un-

(f) *Act. 15. 14, 15, 16.* Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name; and to this agree the words of the Prophets, as it is written, After this I will return, and build again the Tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up. *Isai. 55. 4, 5.* Behold I have given him for a witness to the people, a leader and commander to the people: Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. *Gen. 49. 10.* The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Psal. 110. 3.* Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth. (g) *Eph. 4. 11, 12.* And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. *1 Cor. 12. 28.* And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues. (h) *Isai. 33. 22.* For the Lord is our judge, the Lord is our Law-giver, the Lord is our King; he will save us. (i) *Mat. 18. 17, 18.* And if he shall neglect to hear them, tell it to the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. *1 Cor. 5. 4, 5.* In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, To deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. (k) *Act. 5. 31.* Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (l) *Rev. 22. 12.* And behold I come quickly, and my reward is with me, to give every man according as his work shall be. *Rev. 2. 10.* Fear none of those things which thou shalt suffer; behold the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days, be thou faithful unto death, and I will give thee a crown of life. (m) *Rev. 3. 19.* As many as I love I rebuke and chasten; be zealous therefore and repent.

der all their temptations and sufferingsⁿ, restraining and overcoming all their enemies^o, and powerfully ordering all things for his own glory^p, and their own good^q, and also in taking vengeance on the rest who know not God, and obey not the Gospel^r.

(u) *Isai. 63. 9.* In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and

carried them all the dayes of old. (o) *1 Cor. 15. 25.* For he must reign till he have put all his enemies under his feet. *Psal. 110.* throughout. The Lord said unto my Lord, Sit thou at my right hand, untill I have made thine enemies thy footstool, to the end. — (p) *Rom. 14. 10, 11.* But why dost thou judge thy brother, or why dost thou set at naught thy brother? We shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (q) *Rom. 8. 28.* We know that all things work together for good to them who love God, to them who are the called according to his purpose. (r) *2 Thess. 1. 8, 9.* In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *Psal. 2. 8, 9.* Ask of me and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

Q. What was the state of Christs humiliation?

A. The estate of Christs humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant in his Conception and Birth, Life, Death, and after his death untill his resurrection^s.

(s) *Phil. 2. 6, 7, 8.* Who being in the form of God, thought it no

robbery to be equal with God but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross. *Luke 1. 31.* And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. *2 Cor. 8. 9.* For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *Acts 2. 24.* Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.

Q. How did Christ humble himself in his Conception and Birth?

A. Christ humbled himself in his Conception, in that being from all eternity the Son of God, in the Bosom of the Father, he was pleased in the fulness of time to become the Son of Man, made of a Woman of low estate, and to be born of her, with divers Circumstances of more then ordinary

(1) *Joh. 1. 14-18. nary abasement.*

And the Word was

made Flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth—— V. 18] No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him. *Gal. 4. 4.* But when the fulness of time was come, God sent forth his Son, made of a woman, made under the Law. *Luke 2. 7.* And she brought forth her first born Son and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the Inn.

Q. How did Christ humble himself in his life?

A. Christ humbled himself in his life by subjecting himself to the Law^u, which he perfectly fulfilled*, and by conflicting with the indignities of the world^x, temptations of Satan^y, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition^z.

(n) *Gal. 4. 4.* But

when the fulness of time was come, God sent forth his Son, made of a woman, made under the Law. * *Mat. 5. 17.* Think not that I am

come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill. *Rom. 5. 19.*

For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. (x) *Psal. 22. 6.* But I am a worm and no man, a reproach of men, and despised of the people. *Heb. 12. 2, 3.* Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the

right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (y) *Mat. 4.* from v. 1. to v. 12. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil, &c.—— *Luke 4. 13.*

And when the Devil had ended all the temptation, he departed from him for a season. (z) *Heb. 2. 17, 18.* Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *Heb. 4. 15.* For we have not an High-Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *Isa. 52. 13, 14.* Be-

hold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee, (his visage was so marred more than any man, and his form more than the sons of men.)

Q. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas^a, forsaken by his Disciples^b, scorned and rejected by the World^c, con-

(a) *Mat. 27. 4.* Saying,

I have sinned in that

I have betrayed the

innocent blood; and they said, What is that to us? see thou to that. (b) *Mat. 26. 56.* But all

this was done that the Scriptures might be fulfilled; then all the Disciples forsook him and fled. (c) *Isai. 53. 2, 3.* For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with

grief, and we hid as it were, our faces from him, he was despised, and we esteemed him not.

damned

demned by Pilate, and tormented by his Persecutors^d, having also conflicted with the terrors of death, and the powers of darkness, felt and born the weight of Gods wrath^e, he laid down his life an offering for sin^f, enduring the painful, shameful, and cursed death of the cross^g.

(d) *Mat. 27. from ver. 26. to v. 50. Then released he Barrabbas unto them, and when he had scourged Jesus, he delivered him to be crucified, &c. —*

John 19. 34. But one of the souldiers with

a spear pierced his side, and forthwith came thereout blood and water. (e) Luke 22. 44. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood, falling down to the ground. Mat. 27. 46. And about the ninth hour Jesus cried with a loud voyce, saying, ELI ELI LAMA SABACHTHANI. that is to say, My God, my God, why hast thou forsaken me? (f) Isa. 53. 10. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hand. (g) Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 12. 2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on the tree.

Q. Wherein consisted Christs humiliation after his death?

A. Christs humiliation after his death, consisted in his being buried^a, and continuing in the state of the dead, and under the power of death till the third dayⁱ, which hath been otherwise expressed in these words, *He descended into Hell.*

(b) *1 Cor. 15. 3, 4. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures,*

and that he was buried, and that he rose again the third day according to the Scriptures. (i) Psal. 16. 10. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Compared with Acts 2. 24, 25, 26, 27. — 31. Whom God hath raised up having loosed the pains of death, because it was not possible that he should be holden of it. V. 25.] For David speaketh concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand that I should not be moved — V. 26.] Therefore did my heart rejoyce, and my tongue was glad, my flesh also shall rest in hope. V. 27.] Because thou wilt not leave my soul in the grave, nor wilt thou suffer thine holy One to see corruption — V. 31.] He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption, Rom. 6. 9. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. Mat. 12. 40. For as Jonas was three dayes and three nights in the whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth.

Q. What was the estate of Christs exaltation?

A. The estate of Christs exaltation comprehendeth his resurrection^k, Ascension^l, sitting at the right

(k) *1 Cor. 15. 4. And that he was buried, and that he rose again the third day accord-*

ing to the Scripture. (l) Mark 16. 19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

D

hand

(m) Eph. i. 20. -- Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (n) Act. i. 11. -- Who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken from you up into heaven, shall so come, in like manner as ye have seen him go into heaven. Act. i. 31. Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held, and having the very same body in which he suffered, with the essential properties thereof, but without mortality and other common infirmities belonging to this life, really united to his soul, he rose again from the dead the third day, by his own power, whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death and him that had the power of it, and to be Lord of quick and dead, all which he did as a publick person, the head of his Church, for their justification,

(o) Act. i. 24. -- 27. Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it. -- V. 27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. (p) Luk. 24. 39. Behold my hands and my feet; that it is I, my self; handle me and see me,

for a spirit hath not flesh and bones as ye see me have. (q) Rom. 6. 9. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. Rev. i. 18. I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and death. (r) Job. 10. 18. No man taketh it from me, but I lay it down of my self. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father. (s) Rom. i. 4. And declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. (t) Rom. 8. 34. Who is he that condemneth? it is Christ that dieth, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (u) Heb. i. 14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. * Rom. 14. 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead, and living. (x) 1 Cor. 15. 21, 22. For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, so in Christ shall all be made alive. (y) Eph. i. 20, 22, 23. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. V. 22. And hath put all things under his feet, and gave him to be the head over all things (o the Church; which is his body, the fulness of him that filleth all in all. Col. i. 18. And he is the head of the body the Church, who is the beginning, the first born from the dead, that in all things he might have the preeminence. (z) Rom 4. 25. Who was delivered for our offences, and was raised again for our justification.

quickning in grace^a, support against enemies^b, and to assure them of their resurrection from the dead at the last day^c.

(a) Eph. 2.1-5, 6. And you hath he quickned, who were dead in trespasses and sins--- V. 5.] Even when we

were dead in sins, hath quickened us together with Christ (by grace ye are saved) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Col. 2.12. Buried with him in Baptisme, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. (b) 1 Cor. 15. 25, 26, 27. For he must reign till he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet; but when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him. (c) 1 Cor. 15. 20. But now is Christ risen from the dead, and become the first fruits of them that sleep.

Q. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom of God^d, and giving them commission to Preach the Gospel to all nations^e, forty dayes after his resurrection, he, in our nature, and as our head^f, triumphing over enemies^g, visibly went up into the highest heavens, there to receive gifts for men^h, to raise up our affections thitherⁱ, and to prepare a place for us^k, where himself is, and shall continue, till his second coming at the end of the world^l.

(d) Act. 1. 2, 3. Until the day in which he was taken up; after that he through the Holy Ghost had given commandments unto the Apostles, whom he had chosen; To whom also he shewed himself alive after his passion, by many infallible proofs being seen of them

forty dayes and speaking of the things pertaining to the kingdom of God. (e) Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway unto the end of the world. (f) Heb. 6. 20. Whither the fore-runner is for us entered, even Jesus made an High-Priest for ever after the order of Melchizedek. (g) Eph. 4. 8. Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men. (h) Act. 1. 9, 10, 11. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked stedfastly towards heaven, as he went up, beheld two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? the same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Eph. 4. 10. He that descended is the same also that ascended up far above all heavens; that he might fill all things. Psal. 68. 18. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them. (i) Col. 3. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, not on things on the earth. (k) Job. 14. 3. And if I go and prepare a place for you, I will come again and receive you unto my self, that where I am there ye may be also. (l) Act. 3. 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.

Q. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father^m, with all fulness of joyⁿ, glory^o, and power over all things in heaven and earth^p, and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces^q, and maketh intercession for them^r.

(m) Phil. 2.9. Wherefore God also hath highly exalted him, and given him a name which is above every name. (n) Act. 2.28. Thou hast made known to me the ways of life; Thou shalt make me full of joy with thy countenance. Compared with Psal. 16.11. Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (o) Job. 17.5. And now O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was. (p) Eph. 1.22. And hath put all things under his feet, and gave him to be the head over all things to the Church. 1 Pet. 3.22. Who is gone into heaven and is on the right hand of God, Angels, and Authorities, and Powers being made subject unto him. (q) Eph. 4.10, 11, 12. He that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. Psal. 110. throughout. The Lord said unto my Lord, sit thou at my right hand, till, &c. — to the end. (r) Rom. 8.34. Who is he that condemneth? it is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Q. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven^s, in the merit of his obedience and sacrifice on earth^t, declaring his will to have it applied to all believers^u, answering all accusations against them^{*}, procuring for them quiet of conscience notwithstanding daily fail-

V.24.] For Christ is not entred in the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us. (s) Heb. 1.3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (u) Job. 3.16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish but have everlasting life. Job. 17.9. — 23. — 24. I pray for them, I pray not for the world; but for them which thou hast given me, for they are mine. — V.20.] Neither pray I for these alone, but for them also that shall believe on me through their word. — V.24.] Father I will that they also whom thou hast given me, may be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. * Rom. 8.33, 34. Who shall lay any thing to the charge of Gods elect? it is God that justifies, who is he that condemneth? it is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

ings^x,

ings, access with boldness to the throne of grace, and acceptance of their persons and services.

(x) Rom. 5. 1, 2. Therefore being justified by faith, we have peace with God, through

our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God. 1 Joh. 2. 1, 2. My little children these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. (Heb. 4. 16. Let us there come boldly unto the throne of grace, that we may obtain mercy, and finde grace to help in time of need. (2) Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (a) 1 Pet. 2. 5. Ye also as lively stones are built up a Spiritual house, an holy Priethood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men^b, shall come again at the last day in great power^c, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels^d, with a shout, with the voice of the Archangel, and with the trumpet of God^e, to judge the world in righteousness^f.

(b) Act. 3. 14, 15. But ye denied the Holy One, and the just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead; whereof we are

witnesses. (c) Matt. 24. 30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (d) Luk. 9. 26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Fathers, and of the holy Angels. Mat. 25. 31. When the Son of man shall come in his glory and all his holy Angels with him, then shall he sit upon the throne of his glory. (e) 1 Thes. 4. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-Angel, and with the trump of God, and the dead in Christ shall rise first. (f) Act. 17. 31. Because he hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. What benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured Redemption^g, with all other benefits of the Covenant of Grace^h.

(g) Heb. 9. 12. Neither by the blood of goats and calves, but by his own blood he entered

in once into the holy place, having obtained eternal redemption for us. (h) 2 Cor. 1. 20. For all the promises of God in him are, yea, and in him; Amen, unto the glory of God by us.

Q. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us; which is the work especially of God the Holy Ghost.

(i) *John 1. 11. 12. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name. (k) Tit. 3. 5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.*

Q. Who are made partakers of Redemption through Christ?

A. Redemption is certainly applied and effectually communicated to all those for whom Christ hath purchased it; who are in time by the Holy Ghost enabled to believe in Christ according to the Gospel.

(i) *Eph. 1. 13, 14. In whom ye also trusted, after that ye heard the word of Truth, the Gospel of your salvation; in whom also after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. Job. 6. 37--39. All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out.— V. 39. And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Job. 10. 15, 16. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold, and one shepherd. (m) Eph. 2. 8. For by grace ye are saved through faith, and that not of your selves, it is the gift of God. 2 Cor. 4. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.*

Q. Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be

(n) *Rom. 10. 14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (o) 2 Thess. 1. 8, 9. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Eph. 2. 12. That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the Covenant of Promise, having no hope, and without God in the world. John 1. 10, 11, 12. He was in the world, and the world was made by him, and the world knew him not. He came on of his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his Name.*

saved,

saved, be they never so diligent to frame their lives according to the light of nature, or the Law of that Religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour onely of his body the Church.

(p) *Job. 8. 24.* I said therefore unto you, that ye shall die in your sins; For if ye believe not that I am He, ye shall die in your sins. *Mark 16. 16.* He that believeth and is

baptized, shall be saved; but he that believeth not, shall be damned. (q) *1 Cor. 1. 20, 21, 22, 23, 24.* Where is the wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world? V. 21.] For after that in the wisdom of God the world through wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. V. 22.] For the Jews require a sign, and the Greeks seek after wisdom. V. 23.] But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. V. 24.] But unto them who are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God. (r) *John 4. 22.* Ye worship ye know not what; we know what we worship; for salvation is of the Jews. *Rom. 9. 31, 32.* But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling stone. *Phil. 3. 4, 5, 6, 7, 8, 9.* Though I might also have confidence in the flesh; if any other man thinketh that he hath whereof he might trust in the flesh, I more. V. 5.] Circumcised the eighth day, of the stock of Israel of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee. V. 6.] Concerning zeal, persecuting the Church, touching the righteousness which is in the law, blameless. V. 7.] But what things were a gain to me, those I counted loss for Christ. V. 8.] Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do account them but dung, that I may win Christ. V. 9.] And be found in him, not having mine own righteousness; which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (s) *Acts 4. 12.* Neither is there salvation in any other; for there is no other name under heaven given amongst men, whereby we must be saved. (t) *Eph. 5. 23.* For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body.

Q. Are all they saved who hear the Gospel and live in the Church?

A. All that hear the Gospel, and live in the visible Church, are not saved, but they onely who are true members of the Church invisible.

(u) *Job. 12. 38, 39*
40. That the saying of Esaias the Pro-

phet might be fulfilled which he spake; Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again; He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted; and I should heal them. *Rom. 9. 6.* Not as though the word of God hath taken none effect; for they are not all Israel who are of Israel. *Mat. 22. 14.* For many are called, but few chosen. *Mat. 7. 21.* Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *Rom. 11. 7.* What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

Q. What

Q. What is the visible Church?

*A. The visible Church is a society made up of all such as in all ages and places of the World do profess the true Religion *, and of their children *.*

(*) 1 Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 12. 13. For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. Rom. 15. 9, 10, 11, 12. And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. V. 10.] And again he saith; Rejoyce ye Gentiles with his people. V. 11.] And again, Praise the Lord, all ye Gentiles, and laud him all ye people. V. 12.] And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Rev. 7. 9. After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the lamb, clothed with white robes, and palms in their hands. Psal. 2. 8. Ask of me, and I shall give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. 12. 27, 28, 29, 30, 31. All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the earth shall worship before thee. V. 28.] For the Kingdom is the Lords, and he is the Governour among the nations V. 29.] All they that be set upon the earth shall eat and worship; all that go down to the dust shall bow before him, and none can keep alive his own soul. V. 30.] A seed shall serve him, it shall be accounted to the Lord for a generation. V. 31.] They shall come and shall declare his righteousness. Psal. 45. 17. I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever. Mat. 28. 19 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you always unto the end of the world. Amen. Esai. 59. 21. As for me, this is my Covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever. (x) 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy. Eph. 2. 39. For the Promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. 11. 16. For if the first-fruits be holy, the lump is also holy, and if the root be holy, so are the branches. Gen. 17. 7. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.

Q. What are the special privileges of the visible Church?

*A. The visible Church hath the privilege of being under Gods special care and government *, of being protected and preserved in all ages, notwithstanding the*

(y) Isa. 4. 5, 6. And the Lord will create upon every dwelling place of Mount Sion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence. V. 6.] And there shall be a Tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm, and from rain. 1 Tim. 4. 10. For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

oppo:

opposition of all enemies ^a, and of enjoying the communion of Saints, the ordinary means of salvation ^a, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying, that whosoever believes in him shall be saved ^b, and excluding none that will come unto him ^c.

(^a) *Pf. 115.* through-
out. Not unto us, O
Lord; not unto us,
but—to the end.
Isai. 31. 4, 5. For thus
hath the Lord spoken
unto me; like as the
lion and the yonglion
roaring on his prey,

when a multitude of Shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Sion and for the hill thereof. V. 5.] As birds flying, so will the Lord of hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it. *Zech. 12. 3, 4—8. 9.* Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem. V. 3.] And in that day will I make Jerusalem a burthen upon the earth for all people; all that burthen themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it. V. 4.] In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.—V. 8.] In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, at that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them. V. 9.] and it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. (a) *Act. 2. 39—42.* For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call.—V. 42.] And they continued stedfastly in the Apostles Doctrine, and in fellowship, and in breaking of bread, and in prayers. (b) *Psal. 147. 19, 20.* He sheweth his words unto Jacob, his statutes and his judgements unto Israel. He hath not dealt so with any nation, and as for his judgements, they have not known them; praise ye the Lord. *Rom. 9. 4.* Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the Law, and the service of God, and the promises. *Eph. 4. 11, 12.* And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. *Mark 16. 15, 16.* And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (c) *Joh. 6. 37.* All that the father giveth me shall come unto me, and him that cometh to me I will in no wise cast out.

Q. What is the invisible Church?

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head ^d.

(d) *Eph. 1. 10—22, 23.*
That in the dispensa-
tion of the fulness

of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.—V. 22.] And hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all. *Joh. 10. 16.* And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. *John 11. 52.* And not for that nation onely, but that also he should gather together in one, the children of God that were scattered abroad.

Q. What speciall benefits do the Members of the

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the invisible Church enjoy by Christ?

A. The Members of the Invisible Church by Christ enjoy Union and Communion with him in grace and glory.

(c) Joh. 17.21. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. Eph. 2.5,6. Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved) And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. Joh. 17.24. Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

Q. What is that Union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the work of Gods grace^f, whereby they are Spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband^g, which is done in their effectual Calling^h.

(f) Eph. 1.22. And hath put all things under his feet, and gave him to be head over all things to the Church. Eph. 2.6,7, 8. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. V.7.] That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us in Christ Jesus. V.8.] For by grace are ye saved, through faith, and that not of your selves, it is the gift of God, (g) 1 Cor. 6.17. But he that is joyned to the Lord is one Spirit. Joh. 10.28. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Eph. 4.23—30. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body—V.30. For we are members of his body, of his flesh, and of his bones. (h) 1 Pet. 5.10. But the God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 Cor. 1.9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. What is effectual calling?

A. Effectual Calling is the work of Gods almighty power and graceⁱ, whereby, out of his free and especial love to his Elect, and from nothing in them mo-

(i) Joh. 5.25. Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Eph. 1.18, 19.20. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. V.19.] And what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly places. 2 Tim. 1.8.9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel, according to the power of God. V.9.] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace which was given us in Christ Jesus before the world began.

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ving him thereunto^k, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit^l, savingly enlightning their mindes^m, renewing and powerfully determining their willsⁿ, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein^o.

(k) Tit. 3.4,5. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph.

2.45.—7,8,9. But God who is rich in mercy, for his great love wherewith he loved us. V.5.] Even when we were dead in sins, hath quickned us together with Christ (by grace ye are saved).—V.7.] That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus. V.8.] For by grace ye are saved, through faith, and that not of your selves; it is the gift of God. V.9.] Not of works, lest any man should boast. Rom. 9.11. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth.—(l) 2 Cor. 5.20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God. Compared with 2 Cor. 6.1,2. We then as workers together with him, beseech you also that ye receive not the grace of God in vain; for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; Behold now is the accepted time, behold, now is the day of salvation. Job. 6.44. No man can come to me except the Father who hath sent me draw him; and I will raise him up at the last day. 2 Thess. 2.13,14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth, wherunto he hath called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. (m) Acts 26.18. To open their eyes and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith which is in me. 1 Cor. 2.10.—12. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea even the deep things of God.—V.12.] Now we have not received the Spirit of the world, but the Spirit which is of God, that ye might know the things freely given us of God. (n) Ezek. 11.19. I will give them one heart, and I will put a new Spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. 36.26,27. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. V.27.] I will also save you from all your uncleannesses, and I will call from the corn and increase it, and lay no famine upon you. Job. 6.45. It is written in the Prophets, And they shall be all taught of God: every man therefore that hath heard and learned of the Father cometh unto me. (o) Eph. 2.5. Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are saved.) Phil. 2.13. For it is God that worketh in you to will and to do of his good pleasure. Deut. 30.6. And the Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God with all thy heart, and with all thy soul, that thou maist live.

Q. Are the Elect effectually called?

A. All the Elect, and they onely, are effectually called^p, although others may be, and often are, outwardly called by the ministry of the Word^q, and have some

(p) Acts. 13.48. And when the Gentiles heard this, they were glad, and glorified (q) Mat. 22.14. For

the word of the Lord: and as many as were ordained to eternal life, believed. many are called, but few are chosen.

(r) *Mat. 7. 22.* Many will say unto me in that day, Lord, Lord, Have we not prophesied in thy name? and in thy name cast out

common operations of the Spirit, who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.

Devils? and in thy name done many wonderful works? *Mat. 13. 20, 21.* But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. *Heb. 6. 4, 5.* For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they, &c. — (f) *Joh. 12. 38, 39, 40.* That the saying of Eisaia the Prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? *V. 39.* Therefore they could not believe; because that Eisaia said again. *V. 40.* He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them. *Aff. 28. 25, 26, 27.* And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by the Prophet Eisaia unto our Fathers, saying, *V. 26.* Go unto this people, and say; Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. *V. 27.* For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, least they should see with their eyes, and hear with their ears, & understand with their heart, and be converted, and I should heal them. *Joh. 6. 64, 65.* But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him, *V. 65.* And he said, Therefore said I unto you, that no man can come unto me except it were given him of the Father. *Psal. 81. 11, 12.* But my people would not hearken to my voice, and Israel would have none of me; so I gave them up to their own hearts lusts, and they walked in their own counsels.

Q. What is the Communion in Grace which the Members of the Invisible Church have with Christ?

A. The Communion in Grace, which the Members of the Invisible Church have with Christ, is, their partaking of the virtue of his Mediation, in their Justification, Adoption, Sanctification, and whatever else in this life manifests their Union with him*.

(t) *Rom. 8. 30.* Moreover whom he did predestinate them he also called, and whom

he called them he also justified, and whom he justified them he also glorified. (u) *Eph. 1. 5.* Having predestinated us to the adoption of Children by Jesus Christ, to himself, according to the good pleasure of his will. * *1 Cor. 1. 30.* But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. What is Justification?

(x) *Rom. 3. 22.* — 24, 25. Even the righteousness of God which is by faith of Jesus

A. Justification is an act of Gods free grace unto sinners*, in which he pardoneth all their sins, accepteth Christ unto all, and upon all that believe; for there is no difference — *V. 24.* Being justified freely by his grace, through the redemption that is in Jesus Christ. *V. 25.* Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Rom. 4. 5.* But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is accounted for righteousness.

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eth and accounteth their persons righteous in his sight^v, not for any thing wrought in them, or done by them^z, but onely for the perfect obedience and full satisfaction of Christ, by God imputed to them^a, and received by Faith alone^b.

(y) 2 Cor. 5. 19-21. To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of

reconciliation — V. 21.] For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3. 22—24, 25—27, 28. Even the righteousness of God which is by the faith of Jesus Christ unto all, and upon all that believe; for there is no difference — V. 24.] Being justified freely by his grace through the redemption that is in Jesus Christ. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God — V. 27.] Where is boasting then? it is excluded. By what law? Of works? Nay, but by the law of faith. V. 28.] Therefore we conclude that a man is justified by faith, without the deeds of the law. (z) Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. (a) Rom. 5. 17, 18, 19. Therefore if any man be in Christ he is a new creature, old things are past away, behold, all things are become new. V. 18.] And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. V. 19.] To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Rom. 4. 6, 7, 8. Even as David also describes the blessedness of the man unto whom God imputeth righteousness without works. V. 7.] Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. V. 8.] Blessed is the man to whom the Lord will not impute sin. (b) Act. 10. 43. To him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. Phil. 3. 9 — And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Q. How is Justification an Act of Gods free Grace?

A. Although Christ by his Obedience and Death, did make a proper, reall, and full satisfaction to Gods Justice, in the behalf of them that are justified^c, yer, in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did

(c) Rom. 5. 8, 9, 10. — 19 But God commendeth his love towards us in that while we were yet sinners

Christ died for us. V. 9.] Much more then being now justified by his blood, we shall be saved from wrath through him. V. 10.] For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life — V. 19.] For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(d) 1 Tim. 2. 5, 6. For there is one God, and one Mediator between God and men, the man Christ Jesus. Who gave himself a ransom: for all to be

testified in due time. Heb. 10. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Mat. 20. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Dan. 9. 24—26. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophetic, and to anoint the most Holy—— V. 26.] And after threecore and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come, shall destroy the City and the Sanctuary, and the end thereof shall be with a flood, &c. Esa. 53. 4, 5, 6——10, 11, 12. Surely he hath born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. V. 5.] But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. V. 6.] All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all—— Ver. 10.] Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. V. 11.] He shall see of the travail of his soul, and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. V. 12.] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbred with the transgressors, and he bare the sin of many, and made intercession for the transgressors. Heb. 7. 22. By so much was Jesus made a Surety of a better Testament. Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. 1 Pet. 1. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. V. 19.] But with the precious blood of Christ, as of a lamb without blemish, and without spot. (e) 2 Cor. 5. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. (f) Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ. V. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. (g) Eph. 2. 8. For by grace are ye saved through faith, and that not of your selves; it is the gift of God. (h) Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(i) Heb. 10. 39. But we are not of them who draw back to perdition, but of them who believe to the saving of the soul. (k) 2 Cor. 4. 13. We having the same Spirit of faith, according as it is written, I believe,

and therefore have I spoken, we also believe and therefore speak. Eph. 1. 17, 18, 19. That the God of our Lord Jesus Christ the Father of glory may give unto you the Spirit of wisdom, and revelation in the knowledge of him. V. 18.] The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. V. 19.] And what is the exceeding greatness of his power to us-ward, who believe according to the workings of his mighty power.

Q. What is justifying Faith?

A. Justifying Faith is a saving Graceⁱ, wrought in the heart of a Sinner by the Spirit^k and word of

God^l,

God¹, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition^m, not onely assenteth to the truth of the promise of the Gospelⁿ, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin^o, and for the accepting and accounting of his person righteous in the sight of God for salvation^p.

(1) Rom. 10. 14. How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (m) *Act. 2. 37.* Now when they heard this, they were pricked

in their hearts, and said unto Peter and to the rest of the Apostles, *Men and brethren, what shall we do to be saved?* *Act. 16. 30.* And brought them out, and said, *Sirs, what must we do to be saved?* *Joh. 16. 8. 9.* And when he is come he will convince the world of sin, and of righteousness, and of judgement. Of sin, because they believe not in me— *Rom. 5. 6.* For when we were yet without strength, in due time Christ died for the ungodly. *Eph. 2. 1.* And you hath he quickened, who were dead in trespasses and sins. *Act. 4. 12.* Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. (n) *Eph. 1. 13.* In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after ye believed ye were sealed with that holy Spirit of promise. (o) *Joh. 1. 12.* But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Act. 16. 31.* And they said, *Believe on the Lord Jesus Christ, and thou shalt be saved and thine house.* *Act. 10. 43.* To him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. (p) *Phil. 3. 9.* And be found in him, not having mine own righteousness which is by the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Act. 15. 11.* But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they.

Q. How doth Faith justify a Sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwayes accompany it, or of good works that are the fruits of it^q, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification^r, but onely as it is an Instrument, by which he receiveth and applieth Christ and his righteousness^s.

(q) *Gal. 3. 12.* But that no man is justified by the law in the sight of God, is evident: for the just shall live by faith. *Rom. 3. 28.* Therefore we conclude that a man is

justified by faith without the deeds of the law. (r) *Rom. 4. 5.* But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Compared with *Rom. 10. 10.* For with the heart man believeth unto righteousness, and with the mouth confessions made unto salvation. (s) *Joh. 1. 12.* But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Phil. 3. 9.* And be found in him not having mine own righteousness which is by the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Gal. 2. 16.* Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

Q. What

Q. What is Adoption?

(1) 1 *Joh.* 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. (u) *Eph.* 1. 5. Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Gal. 4. 4, 5. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. * *Joh.* 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (x) 2 *Cor.* 6. 18. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *Rev.* 3. 12. Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem that cometh down out of heaven from my God, and I will write upon him my new name. (y) *Gal.* 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (z) *Psal.* 103. 43. Like as a Father pitieth his children, so the Lord pitieth them that serve him. *Prov.* 14. 26. In the fear of the Lord is strong confidence, and his children shall have a place of refuge. *Mat.* 6. 32. For your heavenly Father knoweth that ye have need of all these things. (a) *Heb.* 6. 12. That ye be not slothfull, but followers of them who through faith and patience inherit the promises. *Rom.* 8. 17. And if children then heirs, heirs of God, and joynt-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.

Q. What is Sanctification?

A. Sanctification is a work of Gods grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit^b, applying the death and resurrection of Christ unto them^c, renewed in their whole man after the Image of God^d, having the seeds of Re-

(b) *Eph.* 1. 4. According as he hath chosen us in him before the foundation of the world, that we should

be holy, and without blame before him in love. 1 *Cor.* 6. 11. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 2 *Thess.* 2. 13. But we are bound to give thanks to God alway for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. (c) *Rom.* 6. 4, 5, 6. Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. V. 5.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. V. 6.] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (d) *Eph.* 4. 23, 24. And be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

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penance unto life, and of all other saving graces put into their hearts^e, and those graces so stirred up, increased, and strengthened^e, as that they more and more die unto sin, and rise unto newness of life^e.

(e) *Act. 11. 18.* When they heard these things they held their peace, and glorified God, saying, Then

hath God also to the Gentiles granted repentance unto life. *1 Joh. 3. 9.* Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God. (f) *Jude v. 20.* But ye beloved, building up your selves in your most holy faith, praying in the Holy Ghost. *Heb. 6. 11, 12.* And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; *V. 12.* That ye be not slothful, but followers of them who through faith and patience inherit the promises. *Eph. 3. 16, 17, 18, 19.* That he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. *V. 17.* That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. *V. 18.* may be able to comprehend with all Saints, what is the breadth and depth, and length, and height, *V. 19.* And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. *Col. 1. 10, 11.* That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *V. 11.* Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. (g) *Rom. 6. 4-6-14.* Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life—*V. 6.* Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,—*V. 14.* For sin shall not have dominion over you; for ye are not under the law, but under grace. *Gal. 5. 24.* And they that are Christs have crucified the flesh, with the affections and lusts.

Q. What is repentance unto life?

A. Repentance unto life, is a saving Grace^h, wrought in the heart of a sinner by the Spiritⁱ and word of God^k, whereby out of the sight and sense not onely of the danger^l, but also of the filthiness and odiousness

(b) *2 Tim. 3. 25.* In meekness instructing those that oppose themselves, if God peradventure may give them repentance

to the acknowledging of the truth. (i) *Zech. 12. 10.* And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace, and of supplications, and they shall look on me whom they have pierced, and mourn for him as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first-born. (k) *Act. 11. 18.*—*20, 21.* When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—*V. 20.* And some of them were men of Cyprus, and Cyrene; who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. *V. 21.* And the hand of the Lord was with them, and a great number believed and turned to the Lord. (l) *Ezek. 18. 28-30-32.* Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.—*V. 30.* Therefore I will judge you, O house of Israel, every one according to his wayes, saith the Lord God. Repent and turn your selves from all your transgressions, so iniquity shall not be your ruine.—*V. 32.* For I have no pleasure in the death of him that dies, saith the Lord God: wherefore turn your selves and live ye. *Luke 15. 17, 18.* And when he came to himself he said, How many hired servants of my fathers have bread enough, and to spare, and I perish with hunger? I will arise, and go to my father, and say unto him, father I have sinned against heaven, and before thee. *Hos. 2. 6, 7.* Therefore behold I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. *V. 7.* And she shall follow after her lovers, but shall not overtake them; and she shall seek them, but shall not find them. Then shall she say, I will go and return to my first husband; for then was it better with me then now.

(m) *Eze. 36. 31.* Then shall ye remember your own evil wayes, and your doings which were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations. *Isai. 30. 22.* Ye shall defile also the covering of thy graven Images of silver, and the ornaments of thy molten Images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, get thee hence. (n) *Joel 2. 12, 13.* Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting and weeping, and mourning. *V. 13.]* And rent your heart and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. (o) *Jer. 31. 18, 19.* I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: Turn thou me, and I shall be turned: thou art the Lord my God. *V. 19.]* Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth (p) *2 Cor. 7. 11.* For behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what cleering of your selves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge, in all things ye have approved your selves to be clear in this matter. (q) *Act. 26. 18.* To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me. *Ezek. 14. 6.* Therefore say unto the house of Israel, Thus saith the Lord God, Repent and turn your selves from your Idols, and turn away your faces from all your abominations. *1 King. 8. 47, 48.* Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication to thee in the land of them that carried them captives, saying, We have sinned and done perversely, we have committed wickedness. *V. 48.]* And so return unto thee with all their heart, and with all their soul. — (r) *Psal. 119. 6—59—28.* Then shall not I be ashamed, when I have respect unto all thy commandments. *V. 59.]* I intreated thy favour with my whole heart; be merciful unto me according to thy word. *V. 28.]* My soul melteth for heaviness, strengthen thou me according unto thy word. *Luke 1. 6.* And they were both righteous before God, walking in all the commandments, and ordinances of the Lord, blameless. *2 King. 23. 25.* And like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joyned with Justification, yet they differ, in that God in Justification imputeth the righteousness of Christ, in Sanctification his Spirit infuseth grace, and enableth to
(f) *1 Cor. 6. 11.* And such were some of you but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Cor. 1. 30.* But of him are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. (t) *Rom. 4. 6—8.* Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. *V. 8.]* Blessed is the man unto whom the Lord will not impute sin.

the exercise thereof ^u; in the former, sin is pardoned *, (u) *Exch. 36.27.* And in the other it is subdued ^x, the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation ^y, the other is neither equal in all ^z, nor in this life perfect in any ^a, but growing up to perfection ^b. *I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. * Rom. 3. 24, 25. Being justified freely by his grace*

through the redemption that is in Jesus Christ. *V.25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. (x) Rom. 6.6—14. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—V.14.] For sin shall not have dominion over you, for ye are not under the law, but under grace. (y) Rom. 8.3,33,4. Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (z) 1 Joh. 2.12,13,14. I write unto you, little children, because your sins are forgiven you, for his names sake. V.13.] I write unto you, Fathers, because ye have known him that is from the beginning. I write unto you young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. V.14.] I have written unto you fathers, because ye have known him that is from the beginning. I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Heb. 5.12,13,14. For, when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. V.13.] For every one that useth milk is unskilful in the word of righteousness, for he is a babe. V.14.] But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. (a) 1 Joh. 1.8.—10. And if we say, that we have no sin, we deceive our selves and the truth is not in us.—V.10.] If we say that we have not sinned, we make him a liar, and his word is not in us. (b) 2 Cor. 7.1. Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Phil. 3.12,13,14. Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. V.13.] Brethren, I count not my self to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. V.14.] I press toward the mark, for the price of the high calling of God in Christ Jesus.*

Q. Whence ariseth the imperfection of Sanctification in believers?

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins ^c, are hindered in all their spiri- *(c) Rom. 7.18—23. For I know that in me, that is, in my flesh dwelleth no good thing; for, to will is present with me, but how to perform that which is good, I find not.—V.23.] But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Mark 14.66—to the end. And as Peter was beneath in the Palace, there cometh one of the maids of the High Priest, &c.—Gal. 2.11,12. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. V.12.] For before that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew, and separated himself, fearing them who were of the circumcision.*

(d) *Heb. 12. 1.* Wherefore seeing we also are compassed about with so great a cloud

of witnesses, let us lay aside every weight and the sin which doth so easily beset us; and let us run with patience the race that is set before us. (e) *Isai. 64. 6.* But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. *Exod. 28. 38.* And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

Q. May not true believers by reason of their imperfections; and the many temptations and sins they are overtaken with, fall away from the state of Grace?

A. True believers by reason of the unchangeable love of God^f, and his decree and covenant to give them perseverance^g, their inseparable union with Christ^h, his continual intercession for themⁱ, and the spirit and seed of God abiding in them^k, can neither totally nor finally fall away from the state of Grace^l, but are kept by the power of God through Faith unto salvation^m.

(f) *Jer. 31. 3.* The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. (g) *2 Tim. 2. 19.* Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity. *Heb. 13. 20, 21.* Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, V. 21.] *Make you perfect in every good work, to do his will,* working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, &c. *2 Sam. 23. 5.* Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation and all my desire, although he make it not to grow. (h) *1 Cor. 1. 8, 9.* Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. V. 9.] *God is faithful,* by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. (i) *Heb. 7. 25.* Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. *Luke 22. 32.* But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. (k) *1 Joh. 3. 9.* Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. *1 Joh. 2. 27.* But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (l) *Jer. 32. 40.* And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. *Joh. 10. 28.* I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. (m) *1 Pet. 1. 5.* Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Q. Can true believers be infallibly assured that they are in the Estate of grace, and that they shall persevere therein unto salvation?

A. Such

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before himⁿ, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made^e, and bearing witness with their Spirits that they are the children of God^p, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation^q.

(n) 1 Job. 2. 3. And hereby we do know that we know him, if we keep his commandments. (o) 1 Cor. 2. 12. Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of

God. 1 Job. 3. 14—18, 19—21—24. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death—V. 18.] My little children, let us not love in word, nor in tongue, but in deed and in truth. V. 19. And hereby we know we are of the truth, and shall assure our hearts before him.—V. 21.] Beloved, if our heart condemn us not, then have we confidence towards God.—V. 24.] And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us. 1 Job. 4. 13—16. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit—V. 16.] And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Heb. 6. 11, 12. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end. V. 12.] That ye be not slothful but followers of them who through faith, and patience inherit the promises. (p) Rom. 8. 16. The Spirit it self beareth witness with our Spirit, that we are the children of God. (q) 1 Job. 5. 13. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Q. Are all true believers at all times assured of their present being in the estate of grace; and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith^r, true believers may wait long before they obtain it^r, and after the enjoyment thereof may have it weakened and intermitted through manifold distempers, sins, temptations, and desertions^r, yet

ye were sealed with the holy Spirit of promise. (s) Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the Lord, and stay upon his God. Psal. 88. throughout. O Lord God of my salvation, I have cried day and night, &c. (t) Psal. 77. 1. to the 12. verse. I cried unto thee with my voice, &c. Cant. 5. 2, 3.—6. I sleep, but my heart waketh; it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love; my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. V. 3.] I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them—V. 8.] I opened to my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Psal. 51. 8—12. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. V. 12.] Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Psal. 31. 22. For I said in my haste, I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee. Psal. 22. 1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

(r) Eph. 1. 13. In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed,

are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair^u.

(u) 1 Joh. 3. 9. Who-soever is born of God doth not commit sin:

for his seed remaineth in him, and he cannot sin because he is born of God. Job 13. 15. Though he slay me, yet will I trust in him; but I will maintain mine own wayes before him. Psal. 73. 15.—23. If I say, I will speak thus, behold, I should offend against the generation of thy children. V. 23.] Nevertheless I am continually with thee, thou hast bolden me by thy right hand. Isa. 54. 7, 8, 9, 10. For a small moment have I forsaken thee, but with great mercies will I gather thee. V. 8.] In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord my Redeemer.—V. 9.] For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I would not be wrath with thee, nor rebuke thee. V. 10.] For the mountaines shall depart, and the hills shall be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Q. What is the communion in Glory, which the members of the Invisible Church have with Christ?

A. The communion in glory which the members of the Invisible Church have with Christ is, in this life, immediately after death*, and at last perfected at the resurrection and day of Judgment†.*

* 2 Cor. 3. 18. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. (x) Luk. 23. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. — (y) 1 Thess. 4. 17. Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

Q. What is the communion in Glory, with Christ, which the members of the Invisible Church enjoy in this life?

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interested in that glory which he is fully possessed of^z, and, as an earnest thereof, enjoy the sense of Gods love^a, peace of conscience, joy in the Holy Ghost, and hope of glory^b: as, on the contrary, (z) Eph. 2. 5, 6. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (a) Rom. 5. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given to us. Compared with 2 Cor. 1. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts. (b) Rom. 5. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. V. 2.] By whom also we have access by faith into the grace wherein we stand, and rejoyce in hope of the glory of God. Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

the sense of Gods revenging wrath, horror of conscience, and a fearful expectation of judgement, are, to the wicked, the beginning of their torments which they shall endure after death^e.

(c) Gen. 4. 13. And Cain said unto the Lord, My punishment

is greater then I can bear. Mat. 27. 4.—Saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? see thou to it. Heb. 10. 27.—But a certain fearful looking for, of judgement, and fiery indignation, which shall devour the adversaries. Rom. 2. 9. Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile. Mark 9. 44. Where their worm dieth not, and the fire is not quenched.

Q. Shall all men die?

A. Death being threatned as the wages of sin^d, it is appointed unto all men once to die^e, for that all have sinned^f.

(d) Rom. 6. 23. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ

our Lord. (e) Heb. 9. 27. And as it is appointed unto all men once to die, but after death the judgement. (f) Rom. 5. 12. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

Q. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it^g, so that, although they die, yet it is out of Gods love^h, to free them perfectly from sin and miseryⁱ, and to make them capable of further communion with Christ in glory, which they then enter upon^k.

(g) 1 Cor. 15. 26.—55. The last enemy that shall be destroyed is death.—V. 55. O death, where is thy sting? &c. Heb. 2. 15. —And deliver them

who through fear of death, were all their life-time subject to bondage. (h) Isa. 57. 1, 2. The righteous perisheth, and no man layes it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. V. 2.] He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. 2 King. 22. 20. Behold therefore I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. (i) Rev. 14. 13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth, yea, with the Spirit, that they may rest from their labours, and their works do follow them. Eph. 5. 27. That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. (k) Luk. 23. 43. And Jesus said unto him, Verily I say unto thee, This day shalt thou be with me in Paradise. Phil. 1. 23. For I am in a straight betwixt two, having a desire to depart, and to be with Christ, which is far better.

Q. What

Q. What is the communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in Glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness¹, and received into the highest heavens^m, where they behold the face of God in light and gloryⁿ, waiting for the full redemption of their bodies^o, which even in death continue united to Christ^p, and rest in their graves as in their beds^q, till at the last day they be again united to their souls^r: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day^s.

(1) *Heb. 12. 23.* To the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the Spirits of just men made perfect.

(m) *2 Cor. 5. 1--6--8.* For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with

hands, eternal in the heavens — V. 6.] Therefore we are always confident, knowing that while we are present in the body, we are absent from the Lord — V. 8.] We are confident, I say, and willing rather to be absent from the body, and present with the Lord. *Phil. 1. 23.* For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Compared with *Act. 3. 21.* whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. And with *Eph. 4. 10.* He that descended is the same also that ascended up far above all heavens, that he might fill all things.

(n) *1 Joh. 3. 2.* Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. *1 Cor. 13. 12.* For now we see through a glass, darkly, but then, face to face: now I know in part, but then I shall know even as also I am known. (o) *Rom. 8. 23.* And not onely they, but our selves also, who have the first fruits of the Spirit, even we our selves, groan within our selves, waiting for the Adoption, to wit, the Redemption of our body. *Psal. 16. 9.* Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. (p) *1 Thess. 4. 14.* For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. (q) *Esa. 57. 2.* He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. (r) *Job 19. 26, 27.* And though after my skin, worms destroy this body, yet in my flesh shall I see God. *V. 27.*] Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me (s) *Luk. 16. 23, 24.* And in hell he lift up his eyes, being in torments and seeth Abraham afar off, and Lazarus in his bosome. *V. 24.*] And he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. *Act. 1. 25.* That he may rake part of this Ministry, and Apostleship, from which Judas by transgression fell, that he might go to his own place. *Jude v. 6, 7.* And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. *V. 7.*] Even as Sodom and Gomorrah and the Cities round about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Q. What are we to believe concerning the Resurrection?

A. We

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust, when they that are then found alive, shall in a moment be changed; and the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ^u; the bodies of the just, by the Spirit of Christ, and by vertue of his resurrection, as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body^{*}; and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge².

(1) *Act*, 24.15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just, and unjust. (u) 1 *Cor*. 15.51,52,53. Behold I shew you a mystery, we shall not all sleep, but we shall all be changed. V.52.] In a moment, in the twinkling of an eye, at the

last trump (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed:) V.53.] For this corruptible must put on incorruption, and this mortal must put on immortality, 1 *Thess*. 4.15,16,17. For this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent them who are asleep V.16.] For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. V.17.] Then we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. *Joh*. 5.28,29. Marvail not at this, for the hour is coming in the which all that are in the graves shall hear his voice, V.29.] And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. * 1 *Cor*. 15.21,22,23. — 42,43,44. For since by man came death, by man came also the resurrection of the dead. V.22.] For as in Adam all die, even so in Christ shall all be made alive. V.23.] But every man in his own order; Christ the first fruits, afterwards they that are Christs at his coming — V.42.] So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption, V.43.] It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; V.44.] It is sown a natural body, it is raised a spiritual body. *Phil*. 3.21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself. (x) *Joh*. 5.27,28,29. And hath given him authority to execute judgement also, because he is the son of man. V.28.] Marvail not at this, for the hour is coming in which all that are in the graves, shall hear his voice, V.29.] And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation. *Mat*. 25.33. And he shall set the sheep on his right hand, but the goats on the left.

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgement of Angels and men^y, the

(y) 2 *Pet*. 1.4. For if God spared not the Angels that sinned,

but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgement. *Jude* v.6,7. — 14,15. And the Angels which kept not their first station, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. V.7.] Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. — V.14.] And Enoch also, the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints, V.15.] To execute judgement upon all, and to convince all that are ungodly among them. of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. *Mat*. 25.46. And those shall go away into everlasting punishment, but the righteous into life eternal.

day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord^z.

(2) *Mat. 24. 36. 42.*

44. But of that day and hour knowes no man,

no nor the Angels of heaven, but my Father onely. — V. 42.] *Watch therefore, for ye know not the hour when your Lord doth come. — V. 44.] Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Luke 21. 35, 36. For as a snare shall it come on all them that dwell on the face of the whole earth. V. 36.] Watch ye therefore and pray alwayes, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man,*

Q. What shall be done to the wicked at the day of judgement?

A. At the day of judgement the wicked shall be set on Christs left hand^a, and, upon cleer evidence, and full conviction of their own consciences^b, shall have the fearful, but just sentence of condemnation pronounced against them^c; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments both of body and soul, with the Divil and his Angels for ever^d.

(a) *Mat. 25. 33.* And he shall set the sheep on his right hand, but the goats on the left.

(b) *Rom. 2. 15, 16.* Which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or ex-

alting one another. V. 16.] In the day when he shall judge the secrets of men, by Jesus Christ according to my Gospel. (c) *Mat. 25. 41, 42, 43.* Then shall he say also to them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the Divil and his Angels. V. 42.] For I was an hungred and ye gave me no meat, I was thirsty, and ye gave me no drink, V. 43.] I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison and ye visited me not. (d) *Luke 16. 26.* And besides all this, there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence. 2 *Thess. 1. 8, 9.* In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. V. 9.] *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

Q. What shall be done to the righteous at the day of judgement?

A. At the day of judgement, the righteous being caught up to Christ in the clouds^e, shall be set on his right hand, and there openly acknowledged, and acquit-

(e) *1 Thess. 4. 17.* Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

ted^f;

ted^f; shall joyn with him in the judging of reprobate Angels and men^g, and shall be received into heaven^h, where they shall be fully and for ever freed from all sin and miseryⁱ, filled with unconceivable joyes^k, made perfectly holy and happy both in body and soul, in the company of innumerable Saints, and holy Angels^l, but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity^m: and this is the perfect and full communion which the members of the iavisible Church shall enjoy with Christ in glory at the resurrection and day of judgement.

(f) Mat. 25. 33. And he shall set the sheep on his right hand, but the goats on the left. Mat. 10. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (g) 1 Cor. 6. 2, 3. Do ye not know that the Saints shall judge the world? And it the world, &c. — V. 3. Know

ye not that we shall judge Angels? how much more then the things that pertain to this life? (h) Mat. 25. 34. — 46. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world — V. 46. And these shall go away into everlasting punishment, but the righteous into life eternal. (i) Eph. 5. 27. That he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing, but that it should be holy, and without blemish. Rev. 14. 13. And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them. (k) Psal. 16. 11. Thou wilt shew me the path of life, in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. (l) Heb. 12. 22, 23. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, V. 23. To the general assembly of the first born, which are written in heaven, and to God, the Judge of all, and to the Spirits of just men made perfect. (m) 1 Joh. 3. 2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that when we appear we shall be like him; for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know, even as I am known. 1 Thes. 4. 17, 18. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord, V. 18.] Wherefore comfort one another with these words.

Having seen, what the Scriptures principally teach us to believe concerning God; it followes to consider, what they require as the duty of man.

Quest. **V** What is the duty that God requireth of man?

A. The duty which God requireth of man, is, obedience to his revealed will.

(n) *Rom. 12. 1, 2.* I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. V. 2.] And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable and perfect will of God. Mic. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. 1 Sam. 15. 22. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey, is better then sacrifice; and to hearken, then the fat of rams.

Q. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was, the Moral Law.

(o) *Gen. 1. 26, 27.* And God said, Let us make man in our

image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. V. 27.] So God created man in his own image, in the image of God created he him, male and female created he them. Rom. 2. 14, 15. For when the Gentiles who have not the law, do by nature the things contained in the Law, these having not the law, are a law unto themselves; V. 15.] Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. 10. 5. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them. Gen. 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die.

Q. What is the Moral Law?

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience

ence thereunto, in the frame and disposition of the whole man soul and body^r, and in performance of all those duties of holiness and righteousness which he oweth to God and man^r; promising life upon the fulfilling, and threatening death upon the breach of it^r.

(p) *Deut. 5. 1, 2, 3, --- 31 --- 33.* And Moses called all Israel, and said unto them, Hear, O Israel, the Statutes

and Judgements which I speak in your ears this day, that ye may learn them, and keep, and do them.

V. 2.] The Lord our God made a covenant with us in Horeb. V. 3.] The Lord made not this covenant with our fathers, but with us, even us; who are all of us alive here this day——V. 31] But as for thee stand thou here by me, and I will speak unto thee all the Commandments, and the Statutes and the Judgements which thou shalt teach them, *that they may do them in the land which I give them to possess it——* V. 33.] Ye shall walk in *all the ways which the Lord your God hath commanded you*, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. *Luk. 10. 26, 27.* What is written in the law? how readest thou? V. 27.] And he answering said, Thou shalt love the Lord thy God *with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind*, and thy neighbour, as thy self. *Gal. 3. 10.* For as many; as are of the works of the law are under the curse; for it is written, *Cursed is every one that continueth not in all things contained in the book of the law to do them.* 1 *Thes. 5. 23.* And the very God of peace sanctify you wholly, And I pray God your whole Spirit, and soul and body, be preserved blameless untill the coming of our Lord Jesus Christ. (q) *Luk. 1. 75.* In holiness and righteousness before him all the days of our life. *Act. 24. 16.* And herein do I exercise myself, to have always a conscience void of offence both towards God and towards men. (r) *Rom. 10. 5.* For Moses describeth the righteousness which is of the law, that the man which doth these things shall live by them. *Gal. 3. 10.——12.* For as many as are of the works of the law are under the curse; for it is written, *Cursed is every one that continueth not in all things that are written in the book of the law to do them——* V. 12.] And the law is not of faith, but the man that doth them shall live in them.

Q. Is there any use of the Moral Law to man, since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the Moral Law^r, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate^r.

(f) *Rom. 8. 3.* For what the law could not do, for that it was weak through the flesh, God sending his own Son

in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *Gal. 2. 16.* Knowing this that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the Law shall no flesh be justified. (t) 1 *Tim. 1. 8.* But we know that the law is good, if a man use it lawfully.

Q. Of what use is the Moral Law to all men?

A. The Moral Law is of use to all men, to inform them

(u) *Lev. 11. 44, 55. For I am the Lord your God, ye shall therefore sanctifie your selves, and ye shall be holy, for I am holy, neither shall ye defile your selves with any manner of creeping thing that creepeth upon the earth. V. 45.] For I am the Lord*

that bringeth you up out of the land of Egypt, to be your God, ye shall therefore be holy, for I am holy. *Lev. 20. 7, 8. Sanctifie your selves therefore, and be ye holy : for I am the Lord your God, V. 8.] And ye shall keep my Statutes, and do them : I am the Lord which sanctifie you. Rom. 7. 12. Wherefore the Law is holy, and the commandment holy, just and good. * Mich. 6. 8. He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Jam. 2. 10, 11. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. V. 11.] For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law. (x) *Psal. 19. 11, 12. Moreover by them is thy servant warned, and in keeping of them there is great reward. V. 12.] Who can understand his errors ? cleanse thou me from secret faults. Rom. 3. 20. Therefore by the deeds of the law shall no flesh be justified in his sight ; for by the law is the knowledge of sin. Rom. 7. 7. What shall we say then ? Is the law sin ? God forbid. Nay I had not known sin, but by the law ; for I had not known lust, except the law had said, Thou shalt not covet. (y) *Rom. 3. 9 — 23. What then ? are we better then they ? No, in no wise ; for we have before proved both Jewes and Gentiles that they are all under sin. — V. 23. For all have sinned, and come short of the glory of God. (z) Gal. 3. 21, 22. Is the law then against the promise of God ? God forbid, for if there had been a law given, which could have given life, verily righteousness should have been by the law. V. 22.] But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (a) *Rom. 10. 4. For Christ is the end of the law, for righteousness to every one that believeth.****

Q. What particular use is there of the Moral law to unregenerate men ?

A. The Morall Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come^b,

(b) 1 Tim. 1. 9, 10. Knowing this that the Law is not made in the estate and way of sin, to leave them inexcusable^d, for a righteous man,

*but for the lawless, and disobedient, for the ungodly and sinners, for unholy, and profane. For murderers of fathers, and murderers of mothers, for man-slayers. V. 10.] For whore-mongers, for them that defile themselves with man-kind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. (c) Gal. 3. 24. Wherefore the Law was our School Master to bring us unto Christ, that we might be justified by faith. (d) *Rom. 1. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Compared with, Rom. 2. 15. Which shew the work of the Law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing one another.**

and

and under the curse thereof.

(c) Gal. 3. 10. For as many as are of the works of the law, are

under the curse: for it is written, Cursed is everyone that continueth not in all the things which are written in the book of the Law, to do them.

Q. What special use is there of the Moral Law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of works^f, so as thereby they are neither justified^g, nor condemned^h; yet beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their goodⁱ; and thereby to provoke them to more thankfulness^k, and to express the same in their greater care to conform themselves thereunto as the rule

(f) Rom. 6. 14. For sin shall not have dominion over you; for ye are not under the law, but under grace.

Rom. 7. 4, 6. Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.—V. 6.] But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. Gal. 4. 4, 5. But when the fulness of time was come, God sent forth his son made of a woman, made under the law. V. 5.] To redeem them that were under the Law, that we might receive the adoption of sons. (g) Rom. 3. 20. Therefore by the deeds of the Law shall no flesh be justified in his sight, for by the law is the knowledge of sin. (h) Gal. 5. 23. Meekness, Temperance, against such there is no law. Rom. 8. 1. There is now therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. (i) Rom. 7. 24, 25. O wretched man that I am! who shall deliver me from this body of death? V. 25.] I thank God through Jesus Christ our Lord, so then with the mind I myself serve the law of God, but with the flesh, the law of sin. Gal. 3. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. V. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. Rom. 8. 3, 4. For what the law could not do, for that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. V. 4.] That the righteousness of the Law might be fulfilled in us who walk not after the flesh, but after the Spirit. (k) Luk. 1. 68, 69, — 74, 75. Blessed be the Lord God of Israel, who hath visited and redeemed his people. V. 69.] And hath raised up an horn of salvation for us in the house of his servant David — V. 74. That he would grant unto us that we being delivered out of the hand of our enemies, might serve him without fear. V. 75.] In holiness and righteousness before him all the days of our life. Col. 1. 12, 13, 14. Giving thanks unto the father who hath made us meet to be partakers of the inheritance of the Saints in light. V. 13.] Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son. V. 14.] In whom we have redemption, through his blood, even the forgiveness of sins.

(1) Rom. 7. 22. For I of their obedience!

*delight in the law of
God after the inward*

man. Rom. 12. 2. And be not conformed to this world, but *be ye transformed by the renewing of your mindes; that ye may prove what is that good, that acceptable and perfect will of God.* Tit. 2. 11, 12, 13, 14. For the grace of God that bringeth salvation hath appeared to all men. V. 12.] Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world. V. 13.] Looking for that blessed hope, and the glorious appearing of the great God, and our Lord Jesus Christ. V. 14.] who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.

Q. Where is the Moral Law summarily comprehended?

A. The Morall Law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone^m, and are recorded in the twentieth chapter of Exodus; the four first Commandments containing our duty to God, and the other six our duty to manⁿ.

(m) Deut. 10. 4. And he wrote in the Tables according to the first writing, the ten Commandments, which the Lord spake unto you

in the Mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. Exod. 34. 1, 2, 3, 4. And the Lord said unto Moses, Hew thee two Tables of stone like unto the first, and I will write upon these Tables the words that were in the first Tables which thou brakest. V. 2.] And be ready in the morning, and come up into Mount Sinai, and present thyself there to me in the top of the mount. V. 3.] And no man shall come up with thee, &c. — V. 4.] And he hewed two Tables of stone like the first, and rose early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and took in his hand the two Tables of stone.

(n) Matth. 22. 37, 38, 39, 40. Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* V. 38.] This is that first and great Commandment. V. 39.] And the second is like unto it, *Thou shalt love thy neighbour as thy self.* V. 40.] On these two Commandments hang all the Law and the Prophets.

Q. What Rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

1. That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto intire obedience, for ever, so as, to require the utmost perfection of every duty, and to forbid

bid the least degree of every sin.

(o) Psal. 19. 7. The law of the Lord is

perfect converting the soul; the testimony of the Lord is sure, making wise the simple. Jam. 1. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Mat. 5. 21. to the end. Ye have heard that it was said by them of old time, Thou shalt not kill. But I say unto you, that whosoever shall say to his brother, Raca, shall be in danger of the judgement; and whosoever shall say to his brother, Thou fool, shall be in danger of hell-fire. V. 27. Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. V. 36. Neither shalt thou swear by thine head &c. to the end of the chapter.

2. That it is spiritual, and so, reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words, works, and gestures.

(p) Rom. 7. 14. For we know that the law is spiritual, but I

am carnal, sold under sin. Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Compared with Mat. 22. 37, 38, 39. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. V. 38. This is the first and great Commandment. V. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself. Mat. 5. 21, 22. — 27, 28, — 36. to the end. Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgement. V. 21. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. V. 27. Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. V. 36. Neither shalt thou swear by thine head &c. to the end of the chapter.

3. That one and the same thing, in divers respects, is required or forbidden in several Commandments.

(q) Col. 3. 5. Mortify therefore your members

which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. Amos 8. 5. Saying, when will the New Moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat? making the Ephah small, and the Shekel great, and falsifying the balances by deceit. Pro. 1. 19. So are the ways of every one that is greedy of gain, which taketh away the life of the owners thereof. 1 Tim. 6. 10. For the love of money, is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

4. That, as, where a duty is commanded, the contrary sin is forbidden; and where a sin is forbidden, the

(r) Isa. 58. 13. If thou turn away thy foot from the Sabbath,

from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. Compared with, Mat. 4. 9, 10. — And said unto him, All these things will I give thee, if thou wilt fall down and worship me. V. 10. Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Mat. 15. 4, 5, 6. For God commanded, saying, Honour thy father and thy mother, and he that curseth father or mother let him die the death. V. 5. But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included.

(f) *Mat. 5. 21, 22, 23, 24. 25. Ye have heard that it was said by them of old time, Thou shalt not kill,*

and whosoever shall kill, shall be in danger of the judgement. V. 22.] But I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgement, and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of Hell fire. V. 23.] Therefore if thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee. V. 24.] Leave there thy gift, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. V. 25.] Agree with thine adversary while thou art in the way with him, lest, &c. *Eph. 4. 28. Let him that stole, steal no more, but rather let him work with his hands the thing that is good, that he may have to give to him that needeth.*

(i) *Exod. 20. 12. Honour thy father and mother, that thy days may be long in the land, which the Lord thy God giveth thee. Compared with Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valleys shall pick it out, and the young eagles shall eat it. (u) Jer. 18. 7, 8. At what instant I shall speak concerning a Nation or Kingdom, to pluck up, and to pull down, and to destroy it. V. 8.] If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Compared with *Psalm. 15. 1. — 4, 5. Lord, who shall abide in thy Tabernacle, and who shall dwell in thy holy Hill? — V. 4.] In whose eyes a vile person is contemned, but he honoureth them that fear the Lord; he that sweareth to his own hurt, and changeth not. V. 5.] He that putteth not his money out to usury, nor — He that doth these things shall never be moved. And with *Psalm. 24. 4, 5. He that hath clean hands, and a pure heart, who hath not lifted up his hands unto vanity, nor sworn deceitfully. V. 5.] He shall receive the blessing from the Lord, and righteousness from the God of his salvation.***

5. That what God forbids, is at no time to be done *;

* *Job 13. 7, 8. Will ye speak wickedly for God, and talk deceitfully for him? V. 8.] Will ye accept his person? will ye contend for God? Rom 3. 8. And not rather, as we are slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. Job 36. 27. Take heed, ye might not iniquity, for chide hast thou chosen rather than affliction. Heb. 11. 25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. (x) *Diui. 4. 8, 9. And what nation is there so great, that hath statutes and judgements so righteous as all this law which I set before you this day? V. 9.] Onely take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons sons. (y) *Mat. 12. 7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.***

6. That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the

the causes, means, occasions, and appearances thereof, and provocations thereunto^a.

(2) *Matt. 5. 21, 22. 27, 28. See (1) before. V. 27.]* Ye have

heard that it hath been said of old, *Thou shalt not commit adultery: But I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Mat. 15. 4, 5, 6.* For God commanded, saying, *Honour thy father and thy mother*; and he that curseth his father and his mother, let him die the death, *V. 5.] But ye say, that whosoever shall say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father and his mother, he shall be free, thus have ye made the commandment of God of none effect by your tradition. Eph. 10. 2, 3, 4. And let us consider one another to provoke unto love, and unto good works. V. 25.] Not forsaking the assembling of our selves together as the manner of some is, but exhorting one another, and to much the more as ye see the day approaching. 1 *Thess. 5. 22. Abstain from all appearance of evil. Jude 1. 23. And others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Gal. 5. 26. Let us not be desirous of vain-glory, provoking one another, envying one another. Col. 3. 21. Fathers provoke not your children to anger, lest they be discouraged.**

7. That what is forbidden or commanded to our selves, we are bound according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places^a.

(a) *Exod. 10. 10. But the seventh day is the Sabbath of the*

Lord thy God; in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. — *Lev. 19. 17. Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Gen. 18. 19. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgement, that the Lord may bring upon Abraham that which he hath spoke of him. Josh. 24. 15. And if it seem evil to you to serve the Lord, chuse you this day whom ye will serve — but as for me and my house, we will serve the Lord. Jud. 6. 6, 7. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

8. That, in what is commanded to others, we are bound according to our places and callings to be helpful to them^b, and to take heed of pertaking with others in what is forbidden them^c.

(b) *1 Cor. 12. 14. Not for that we have dominion over your*

faith, but are helpers of your joy — (c) *1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins; keep thy self pure. Eph. 5. 11. And have no fellowship with the unprofitable works of darkness, but rather reprove them.*

Q. What special things are we to consider in the ten Commandments?

H 2

A. We

A. We are to consider in the ten Commandments, the Preface, the substance of the Commandments themselves, and severall reasons annexed to some of them, the more to inforce them.

Q. What is the Preface to the Commandments?

A. The Preface to the Commandments is contained, in these words [*I am the Lord thy God which have brought thee out of the land of Egypt out of the house of bondage*;^(d)] wherein God manifesteth his Sovereignty, as being Jehovah, the Eternal, Immutable, and Almighty God^e; having his Being in and of himself^f; and giving being to all his words^g, and works^h, and that he is a God in Covenant, as with Israel of old, so with all his peopleⁱ, who as he brought them out of their bondage in Egypt, so he delivereth us from our Spiritual thralldom^j; and that therefore we are bound to take him for our God alone, and to keep all his Commandments^k.

(d) *Exod.* 20.2.

(e) *Isai.* 44.6. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last, and besides me there is no God.

(f) *Exod.* 3.14. And God said unto Moses, I AM THAT I AM, and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (g) *Ex.* 6.3. And I appeared unto Abraham and Isaac, and Jacob by the name of God Almighty; but by my name Jehovah was I not known to them. (h) *Alti.* 17.24—28. God that made the world, and all things therein, seeing that he is Lord of heaven, and of earth, dwelleth not in temples made with hands. — V.28.] For in him we live, and move, and have our being, as certain also of your own Poets have said, For we are also of his off-spring. (i) *Gen.* 17.7. And I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. *Rom.* 3.29. Is he the God of the Jews only? is he not also of the Gentiles? Yes of the Gentiles also. (k) *Luke* 1.74,75. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. V.75.] In holiness and righteousness before him all the dayes of our life. (l) *1 Pet.* 1.15,16,17,18. But as he who hath called you, is holy; so be ye holy in all manner of conversation. V.16. Because it is written, Be ye holy for I am holy. V.17.] And if ye call on the father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear. V.18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. *Lev.* 18.30. Therefore shall ye keep mine Ordinances, that ye commit not any of these abominable customs which were committed before you, that ye defile not your selves therein: I am the Lord your God. *Lev.* 19.37. Therefore shall ye observe all my Statutes, and all my judgments, and do them: I am the Lord.

Q. What is the sum of the four Commandments, which contain our duty to God?

A. The sum of the four Commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength,

strength, and with all our minde^m.

to him, *Thou shalt love the Lord thy God with all thy heart, and with all, &c.*

(m) *Luk. 10. 27.* And he answering said un-

Q. Which is the first Commandment?

A. The first Commandment is, *Thou shalt have no other Gods before meⁿ.*

(n) *Exod. 20. 3.*

Q. What are the duties required in the first Commandment?

A. The duties required in the first Commandment, are, the knowing and acknowledging of God to be the only true God, and our God^o; and to worship and glorifie him accordingly^p, by thinking^q, meditating^r, remembering^s, highly esteeming^t, honoring^u, adoring^v, choosing^x, loving^y, desiring^z, fearing of him^a, believing him^b,

(o) *1 Chron. 28. 9.* And thou Solomon my son, *Know thou the God of thy father, and serve him with a perfect heart, and with a*

willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. *Deut. 26. 17.* Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his statutes, and his commandments, and his judgements, and to hearken unto his voice. *Esa. 43. 10.* Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he, before me there was no God formed, neither shall there be after me. *Jer. 14. 22.* Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee, for thou hast made all these things. (p) *Psal. 95. 6, 7.* O come let us worship and bow down, let us kneel before the Lord our Maker. V. 7.] For he is our God, and we are the people of his pasture, and the sheep of his hand. *Mat. 4. 10.* Then said Jesus unto him, Get thee hence Satan, for it is written, *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* *Psal. 29. 2.* Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. (q) *Mal. 3. 16.* Then they that feared the Lord spake often one to another, and the Lord hearkned and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. (r) *Psal. 63. 6.* When I remember thee upon my bed, and meditate on thee in the night watch. (s) *Ecc. 12. 1.* Remember now thy Creator in the dayes of thy youth, &c. (t) *Psal. 71. 19.* Thy righteousness also, O God, is very high, who hast done great things. O God who is like unto thee? (u) *Mal. 1. 6.* A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear, saith the Lord of hosts, unto you, O Priests, that despise my name? * *Isa. 45. 23.* I have sworn by my self; the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. (x) *Josh. 24. 15—22.* And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the God which your fathers served, that were on the other side of the flood, or the Gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord— V. 22.] And Joshua said unto the people, Ye are witnesses against your selves, that ye have chosen the Lord to serve him; And they said, we are witnesses. (y) *Deut. 6. 5.* And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. (z) *Psal. 73. 25.* Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. (a) *Isa. 8. 13.* Sanctifie the Lord of hosts himself, and let him be your fear, and let him be your dread. (b) *Exod. 14. 31.* And Israel saw the great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant Moses.

trusting^e, hoping^d, delighting^e, rejoycing in him^f, being zealous for him^g, calling upon him, giving all praise and thanks^h, and yeilding all obedience and submission to him, with the whole manⁱ, being carefull in all things to please him^k, and sorrowfull when in any thing he is offended^l, and walking humbly with him^m.

(c) *Iſa. 26. 4.* Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. (d) *Pſal. 130. 7.* Let *Iſrael* hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. (e) *Pſal. 37. 4.* Delight thy ſelf alſo in the Lord, and he ſhall give thee the deſires of thine heart. (f) *Pſal. 32. 11.* Be glad in the Lord and rejoyce: ye righteous, and ſhout for joy all ye that are upright in heart. (g) *Rom. 12. 11.* Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord. Compared with *Numb. 25. 11.* Phineas the ſon of Eleazar, the ſon of Aaron the Prieſt, hath turned my wrath away from the children of *Iſrael* (while he was zealous for my ſake amongſt them) that I conſumed them not in my jealousie. (h) *Phil. 4. 6.* Be carefull for nothing, but in every thing, by prayer and ſupplication, with thanksgiving let your requeſts be made known unto God. (i) *Ier. 7. 23.* But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people, and walk ye in all the wayes that I have commanded you, that it may be well with you. *Jam. 4. 7.* Submit your ſelves therefore to God, reſiſt the Devil and he will flee from you. (k) *1 Joh. 3. 22.* And whatſoever we aſk we receive of him, becauſe we keep his commandment, and do theſe things that are pleaſing in his ſight. (l) *Ier. 31. 18.* I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned, thou art the Lord my God. *Pſal. 119. 136.* Rivers of waters run down mine eyes becauſe men keep not thy law. (m) *Mich. 6. 8.* He hath ſhewed thee, O man, what is good: and what doth the Lord require of thee, but to do juſtice, and to love mercy, and to walk humbly with thy God?

Q. What are the ſinnes forbidden in the firſt Commandment?

A. The ſins forbidden in the firſt Commandment, are, Atheiſm in denying, or not having a Godⁿ, Idolatry, in having, or worſhipping more Gods then one, or any with, or inſtead of the true God^o; the not having a

(n) *Pſ. 14. 1.* The fool hath ſaid in his heart, There is no God. neglect of any thing due to him required in this Com-

Eph. 2. 12. That at that time ye were without Chriſt, being aliens from the Common wealth of *Iſrael*, and ſtrangers from the Covenant of promiſe, having no hope, and without God in the world. (o) *Ier. 2. 27, 28.* Saying to a ſtock, Thou art my father, and to a ſtone, Thou haſt brought me forth; for they have turned their back upon me, and not their face; but in the time of their trouble they will ſay, ariſe and ſave us. V. 28. J But where are thy Gods that thou haſt made thee? let them ariſe, if they can ſave thee in the time of thy trouble, for according to the number of thy cities are thy Gods. O *Juda*. Compared with *1 Theſſ. 1. 9.* For they themſelves ſhew of us what manner of entering in we had unto you, and how ye returned to God from Idols, to ſerve the living and true God. (p) *Pſal. 81. 11.* But my people would not hearken to my voice, *Iſrael* would have none of me.

mand-

mandment¹, ignorance¹, forgetfulness¹, misapprehensions¹, false opinions¹, unworthy, and wicked thoughts of him², bold and curious searching into his secrets¹, all profaneness¹, hatred of God², self-love², self-seeking¹, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part¹, vain credulity¹, unbelief¹, heresie¹, misbelief¹,

*mall cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices— V. 24.] Thou hast bought me no sweet cane with money, nor hast thou filled me with the fat of thy sacrifices, but hast made me to serve with thy stus; thou hast wearied me with thine iniquities (v) Jer. 4. 22. For my people is foolish, they have not known me; they are foolish children, and have no understanding, they are wise to do evil, but to do good they have no knowledge. Hos. 4. 1—6. Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land— V. 6.] My people are destroyed for lack of knowledge, because thou hast rejected knowledge, I also will reject thee; that thou shalt be no Priest to me, seeing thou hast forgotten the law of thy God, I also will forget thy children. (f) Jer. 2. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me dayes without number. (g) Alt. 17. 23—29. For as I passed by, and beheld your devotion, I found an Altar with this inscription, TO THE UNKNOWN GOD; whom therefore ye ignorantly worship; him I declare unto you— V. 29.] Forasmuch then, as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art or mans device. (u) Isai. 40. 18. To whom then will ye liken God, or what likeness will ye compare unto him? * Psal. 50. 21. These things hast thou done, and I kept silence, thou thoughtest that I was altogether such a one as thy self; but I will reprove thee, and set them in order before thine eyes. (x) Deut. 29. 29. Sec. et things belong unto the Lord our God; but those things that are revealed belong unto us, and to our children for ever, that we may do all the words of the law. (y) Tit. 1. 16. They profess they know God, but in works they deny him; being abominable, disobedient, and to every good work reprobate. Heb. 12. 16. Least there be among you any fornicator; or profane person, as E'au, who for one morsel of meat, sold his birth-right. (z) Rom. 1. 30. Backbiters, haters of God, despightful, proud, boasters, &c. (a) 2 Tim. 3. 2. For men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. (b) Phil. 2. 21. For all seek their own, not the things that are Jesus Christs. (c) 1 Job. 2. 15, 16. Love not the world, nor the things of the world. If any man love the world, the love of the father is not in him. V. 16.] For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. 1 Sam. 2. 29. Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and honourest thy sons above me, to make your selves far with the chiefest of all the offerings of Israel my people? Col. 3. 2—5. Set your affections on things above, not on things on the earth— V. 5.] For though I am absent in the flesh, yet I am with you in the Spirit, joying, and beholding your order, and the stedfastness of your faith in Christ. (d) 1 Job. 4. 1. Beloved, believe not every spirit, but try the spirits, whether they be of God, because many false Prophets are gone out into the world. (e) Heb. 3. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. (f) Gal. 5. 20. Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies. Tit. 3. 10. A man that is an heretick, after the first, and second admonition, reject. (g) Alt. 26. 9. I wrothly thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.*

distrust¹,

(h) *Psal.* 78. 22. Because they believed not in God, nor trusted in his salvation. (i) *Gen.* 4. 13. And Cain said unto the Lord, My punishment is greater then I can bear. (k) *Jer.* 5. 3. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved, thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a rock, they have refused to return. (l) *Isai.* 42. 25. Therefore he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on fire round about, yet he knoweth it not; and it burned him, yet he said it is not to be heard. (m) *Rom.* 2. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. (n) *Jer.* 13. 15. Hear ye and give ear; be not proud, for the Lord hath spoken it. (o) *Psal.* 19. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright & innocent from the great transgression. (p) *Zeph.* 1. 12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are sealed on their lees, that say in their hearts, The Lord will not do good, neither will he do evil. (q) *Mat.* 4. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. (r) *Rom.* 3. 8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come, whose damnation is just. (s) *Jer.* 17. 5. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. (t) *1 Tim.* 3. 4. Traitors, heady, high-minded, lovers of pleasure, more then lovers of God. (u) *Gal.* 4. 17. They zealously affect you, but not well, yea they would exclude you that ye might affect them. *Joh.* 16. 2. — Yea the time cometh that whosoever killeth you, will think that he doth God good service. *Rom.* 10. 2. For I bear them record that they have a zeal of God, but not according to knowledge. *Luk.* 9. 54, 55. And when his disciples James and John saw this, they said, Lord wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? *V. 55.*] But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. * *Rev.* 3. 16. So then because thou art lukewarm, and neither cold, nor hot, I will spew thee out of my mouth. (x) *Rev.* 3. 1. And unto the Angel in the Church of Sardis, write, These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name, that thou livest, and art dead. (y) *Ezek.* 14. 5. That I may take the house of Israel in their own heart, because they are all estranged from me, through their idols. *Isa.* 1. 4, 5. Ah sinful Nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone backward. *V. 5.*] Why should ye be stricken any more? ye will revolt more and more, the whole head is sick, &c. (z) *Rom.* 10. 13, 14. For whosoever shall call upon the name of the Lord, shall be saved. *V. 14.*] How then shall they call upon him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? *Hos.* 4. 12. My people ask counsel at their stocks, and their staff declareth unto them; for the Spirit of whoredomes hath caused them to erre, and they have gone a whoring from under their God. *Act.* 10. 25, 26. And as Peter was coming in Cornelius met him, and fell down at his feet, and worshipped him. *V. 26.*] But Peter took him up, saying, stand up, I myself also am a man. *Rev.* 19. 10. I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the Spirit of Prophecy. *Mat.* 4. 10. Then said Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Col.* 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. *Rom.* 1. 25. Who changed the truth of God into a lie, and worshipped, and served the creature more then the Creator, who is blessed for ever. Amen.

ing with the devil ^a, and hearkening to his suggestions ^b, making men the Lords of our faith and Conscience ^c; slighting and despising God, and his commands ^d; resisting and grieving of his spirit ^e, discontent, and impatience at his dispensations, charging him foolishly for the evils he inflicts on us ^f; and ascribing the praise of any good we either are, have, or can do, to fortune ^g, Idols ^h, our selves ⁱ, or any other creature ^k.

(a) Lev. 20. 6. And the soul that turneth after such as have familiar spirits, and after wizards to go a whoring after them, I will even set my face a-

gainst that soul, and will cut him off from among his people. 1 Sam. 28. 7 — 11. Then said Saul to his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her; and his servant said unto him, Behold there is a woman that hath a familiar spirit at Endor — V. 11.] Then said the woman, whom shall I bring up unto thee? and he said, bring me up Samuel. Compared with 1 Chron. 10. 13, 14. So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not; also for asking counsel of one that had a familiar spirit to enquire of it. V. 14.] And enquired not of the Lord, therefore he slew him, &c. (b) Act. 5. 3. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land. (c) 2 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. Mat. 23. 9. And call no man your father upon earth, for one is your father which is in heaven. (d) Deut. 23. 15. But feshurun waxed fat and kicked; thou art waxed fat, thou art grown thick, and thou art covered with fatness; then he sought the God that made him, and lightly esteemed the rock of his salvation. 2 Sam. 12. 9. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight: thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, &c. Prov. 13. 13. Who despiseth the word, shall be destroyed; but he that feareth the commandment shall be rewarded. (e) Act. 7. 51. Ye stiff-necked and uncircumcised in heart and ears, ye do alwayes resist the Holy Ghost; as your fathers did, so do ye. Eph. 4. 30. And grieve not the holy Spirit of God, whereby ye are sealed to the day of redemption. (f) Psal. 73. 2, 3 — 14, 15 — 22. But as for me, my feet were almost gone, my steps had well nigh slipped. V. 3.] For I was envious at the foolish, when I saw the prosperity of the wicked — V. 13.] Verily I have cleansed my heart in vain, and washed mine hands in innocency. For all the day long have I been plagued, and chastened every morning. V. 15.] If I say I will speak thus, behold I should offend against the generation of thy children — V. 22.] So foolish was I, and ignorant; I was even as a beast before thee, Job 1. 22. In all this Job sinned not, nor charged God foolishly. (g) 1 Sam. 6. 7, 8, 9. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring the calves home from them. V. 8.] And take the Ark of the Lord, and lay it upon the cart, and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof, and send it away that it may go. V. 9.] And see, if it goeth on by the way of his own coast to Bethshemesh, then he hath done us this great evil; but if not, then we shall know that it is not his hand that smote us, it was a chance that happened to us. (h) Dan. 5. 23. But hast lifted up thy self against the Lord of heaven, and they have brought the vessels of his house before thee; and thou, and thy Lords, thy wives and thy concubines have drunk wine in them, and thou hast praised the Gods of silver, of brass, of iron, wood, and stone; which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified? (i) Deut. 8. 17. And thou say in thy heart, my power, and the might of my hand hath gotten me this wealth. Dan. 4. 30. The King spake, and said, Is not this great Babylon that I have built for the house of the Kingdom, by the might of my power, and for the honour of my Majesty. (k) Hab. 1. 16. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.

Q. What are we especially taught by these words [before me] in the first Commandment?

A. These words before me, or before my face, in the first Commandment, teach us, that God who seeth all things, takes special notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, and to aggravate it, as a most impudent provocation¹; as also to perswade us to do, as in his sight, what ever we do in his service^m.

¹ *Exod. 8. 5. to the end.*
Then said he unto me; Son of man, lift up thine eyes now

the way towards the North; so I lift up mine eyes, and behold at the gate of the Altar, this image of Jealousie in the entry. And he said—*so on. Psal. 44. 20, 21.* But if we have forgotten the name of our God, or stretched out our hands to a strange God; shall not God search this out? for he knoweth the secrets of the heart. *(m) 1 Chron. 28. 9.* And thou Solomon my son, know thou the God of thy father and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Q. Which is the second Commandment?

A. The second Commandment is [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me, and keep my Commandmentsⁿ.]

(n) Exod. 20. 4 5, 6.

Q. What are the duties required in the second Commandment?

(o) Deut. 32. 46, 47.
And he said unto them, Set your hearts unto all the words which I testify among you this day which ye shall command your

children to observe to do all the words of this Law. *V. 47.* For it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your dayes in the land whither ye go over Jordan to possess it. *Mat. 23. 20.* Teaching them to observe all things whatsoever I have commanded you; and so I am with you alway unto the end of the world. *Act. 2. 42.* And they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayer. *1 Tim. 6. 13. 14.* I give thee charge in the sight of God, who quickeneth all things; and before Christ Jesus, who before Pontius Pilate witnessed a good confession, *V. 14.* That thou keep this Commandment without spot, unblameable, untill the appearing of our Lord Jesus Christ.

giving

giving in the name of Christ^p, the reading preaching, and hearing of the word^q; the administration and receiving of the Sacraments^r, Church-government and Discipline^r, the Ministry and maintenance thereof^r; religious fasting^u, swearing by the name of God^{*}, and vowing unto him^v: As also the disapproving, detesting, opposing all false worship^v; and, according to each ones

(p) Phil. 4.6. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God. Eph. 5. 20. Giving thanks always, for all things,

unto God, and the Father in the name of our Lord Jesus Christ. (q) Deut. 17. 18, 19. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the Priests and Levites. V. 19.] And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. *Act. 15. 21.* For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day. 2 Tim. 4. 2. Preach the word, be instant, in season, out of season, reprove, rebuke, exhort, with all long-suffering and Doctrine. *Jam. 1. 21, 22.* Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. V. 22.] But be ye doers of the word, and not hearers only, deceiving your own selves. *Act. 10. 33.* Immediately therefore I sent unto thee, and thou hast well done, that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. (r) Mat. 28. 19. — Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23. to the 30. verse, For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, — And so on. (s) Mat. 18. 15, 16, 17. Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. V. 16.] But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. V. 17. And if he shall neglect to hear them, tell it to the Church; but if he will not hear the Church, let him be, &c. Mat. 16. 19. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 9. the whole chapter. 1 Cor. 12. 28. And God hath set some in the Church; first Apostles; secondarily, Prophets; thirdly, Teachers; after that Miracles; then Gifts of healings, Helps, Governments, diversities of tongues. [1] Eph. 4. 11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, V. 12.] For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. 1 Tim. 5. 17, 18. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. V. 18.] For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his reward. 1 Cor. 9. 7. to v. 15. Who getteth a warfare any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? — And so on to v. 15. (u) Joel 2. 12, 13. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and weeping and mourning. V. 13.] And rend your hearts, and not your garments, and turn unto the Lord your God, for he is gracious, and merciful &c. — 1 Cor. 7. 5. Defraud ye not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency. * Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. (x) *Isai. 19. 21.* And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea they shall vow a vow unto the Lord, and perform it. *Psal. 76. 11.* Vow and pay unto the Lord your God; let all that are round about him, bring presents unto him that ought to be feared. (y) *Act. 17. 16, 17.* Now while Paul waited for them at Athens, his spirit was stirred in him when he saw all the city given to idolatry. V. 17.] Therefore disputed he in the Synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. *Psal. 16. 4.* Their sorrows shall be multiplied that hasten after another God; their drink-offering of blood will not I offer, nor take up their names into my lips.

place and calling, removing it, and all monuments of Idolatry.

(2) *Deut. 7. 5.* But thus shall ye deal with them, ye shall destroy their Altars, and break down their images, and cut down their groves, and burn their graven images with fire. *Isai. 30. 22.* Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold; thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence?

Q. What are the sins forbidden in the second Commandment?

A. The sins forbidden in the second Commandment, are, all devising^a, counselling^b, commanding^c, using^d, and any wayes approving any religious worship not instituted by God himself^e, tolerating a false Religion^f, the making any representation of God, of all, or of any of the three Persons, either inwardly in our mind, or outwardly, in any kind of Image or likeness of any creature whatsoever^g, all worshipping of it^h, or God in it, or by itⁱ; the making of any representation of feigned Deities^k, and all worship of them, or service belonging to them^l, all superstitious devices^m, corrupting the worship of Godⁿ, adding to it, taking from it^o, whether invented and taken up of our selves^p, or received by tradition from others^q, though under the title of Antiquity^r, Custome^s, Devotion^t, good Intent, or any other pretence whatsoever^u, simony^x, sacriledge^x, all neglect^y, contempt^z, hindering^a, and opposing the worship and Ordinances which God hath appointed^b.

(*) *Num. 15. 39.* And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, & do them, and that ye seek not after your own heart, and your own eyes, after which ye use to

go a whoring. (b) *Deut. 13. 6, 7, 8.* If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, *V. 7.* Namely of the gods of the people which are round about thee, or far off from thee, from the one end of the earth to the other. *V. 8.* Thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. (c) *Hos. 5. 11.* Ephraim is oppressed and broken in judgement, because he willingly walked after the Commandment. *Mich. 6. 16.* For the Statutes of Omri are kept, and all the works of the house of Ahab; and ye walk in their counsels, that I should make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people. (d) *1 King. 11. 33.* Because that they have forsaken me, and worshipped Ashtoroth the goddess of the Sidonians, Chemosh the God of the Moabites, and Milcom the God of the children of Ammon, and have not walked in my wayes, to do that which is right in mine

mine eyes, and to keep my statutes and my judgements, as did David his father. (e) *Deut.* 12. 30; 31, 32. *Take heed to thyself that thou be not snared by following them, after they be destroyed from before thee; and that thou enquire not after their Gods, saying, how did these nations serve their gods? even so will I do likewise.* V. 31.] Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. V. 32.] Whatsoever I command you, observe to do; thou shalt not add thereto, nor diminish from it. (f) *Deut.* 13. from ver. 6. to ver. 12. *If thy brother the son of thy mother, or, &c.* — vide [b] *Zeck.* 13. 2, 3. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the Prophets, and the unclean spirit to pass out of the land. V. 3.] And it shall come to pass that *when any shall yet prophesse, then his father and mother that begat him shall say to him, Thou shalt not live: for thou speakest lies in the name of the Lord; and his father and mother that begat him, shall thrust him through when he propheseth.* *Rev.* 2. 2. — 14, 15 — 20. I know thy works and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them who say they are Apostles and are not, and hast found them liars — V. 14.] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, and to eat things sacrificed to Idols, and to commit fornication V. 5.] So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. — V. 20.] Notwithstanding I have a few things against thee (the Church of Thyatira) because thou sufferest that woman Jezabel, who collecteth her self a Prophetess, to teach, and to seduce my servants, to commit fornication, and to eat things sacrificed to Idols. *Rev.* 17. 12 — 16, 17. And the ten horns which thou sawest, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beast. — V. 16.] And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate, and naked, and eat her flesh, and burn her with fire. V. 17.] For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdom unto the beast, until the words of God shall be fulfilled. (g) *Deut.* 4. 15, 16, 17, 18, 19. *Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire.)* V. 16.] *Let you corrupt your selves, and make you a graven Image, &c.* — V. 19.] And lest thou lift up thine eyes unto heaven, and when thou seest the Sun, Moon, and Stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven. *Act.* 17. 29. Forasmuch then as we are the off-spring of God, we ought not to think that the Godhead is like to gold or silver, or stone graven by art and mans device. *Rom.* 1. 21, 22, 23 — 25. Because that when they knew God, they glorified him not as God, nor were they thankful, but became vain in their imaginations, and their foolish heart was darkened. V. 22.] Professing themselves wise, they became fools. V. 23.] And changed the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and beasts and creeping things. — V. 25.] Who changed the truth of God into a lie, and worshipped and served the creature more then the Creator, who is blessed for ever. Amen. (h) *Dan.* 3. 18. But if not, be it known unto thee O King, that we will not serve thy gods, nor worship thy golden Image which thou hast set up. *Gal.* 4. 8. Howbeit then when ye knew not God, ye did service unto them which by nature are no Gods. (i) *Exod.* 32. 5 — 8. And when Aaron saw it be built an Altar before it, and made proclamation, and said, To morrow is a feast to the Lord. — V. 8.] They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the land of Egypt. (l) *1 King.* 18. 26 — 18. And they took the bullock, and dressed it, and called upon the name of Baal, from morning to noon, saying, O Baal, hear us; but there was no voice, nor any that answered; and they leapt upon the Altar which was made. — V. 28.] And they cried loud, and cut themselves with knives, &c. — *Isai.* 65. 11. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for the troop, that furnish the drink-offering unto the number. (m) *Act.* 17. 22. Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

Col. 2. 21, 22, 23. (*Tough not, taste not, handle not.* V. 22.] Which all are to perish with the using) after the commandments, and doctrines of men. V. 23.] Which things have indeed a *show* of wisdom in *will-worship*, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh. (n) *Mal. 1. 7, 8*—14. *Ye offer polluted bread upon mine Altar, and ye say, Where have we polluted thee? In that ye say, The table of the Lord is contemptible.* V. 8.] And if ye offer the blind for a sacrifice, is it not evil? and if the lame and sick, is it not evil? Offer it now to thy Governor, will he be pleased with thee, or accept thy person, saith the Lord of hosts—V. 14.] But cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King; saith the Lord of hosts, and my name is dreadful among the heathen. (o) *Deut. 4. 2.* *Ye shall not adde unto the word which I command you, nor shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.* (p) *Psal. 106. 39.* Thus were they defiled with their own works, and went a whoring with their own inventions. (q) *Mat. 15. 9.* But in vain do they worship me, teaching for doctrine the commandments of men. (r) 1 *Pet. 1. 18.* Forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, (s) *Jer. 44. 17.* But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense to the Queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our Kings, and our Princes in the Cities of Judah, and in the streets of Jerusalem, for then we had plenty of victuals, and were well, and saw no evil. (t) *Isa. 65. 3, 4, 5.* A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burns incense upon Altars of brick. V. 4.] Which remain among the graves, and lodge in the monuments, which eat swines flesh, and broth of abominable things is in their vessels. V. 5.] Which say, Stand by thyself, come not nigh me, for I am holier than thou; these are a smoke in my nose, a fire that burns all the day. *Gal. 1. 13, 14.* For ye have heard of my conversation in times past in the Jewes religion, how that beyond measure I persecuted the Church of God, and wasted it. V. 14.] And profited in the Jewes religion, above many mine equals in mine own nation, being exceedingly zealous of the traditions of my fathers. (u) 1 *Sam. 15. 21.* But the people (said Saul) took of the spoil, sheep, and oxen, the chief of those things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. * *Alt. 8. 18.* And when Simon saw, that through the laying on of the Apostles hands the Holy Ghost was given, he offered them money. (x) *Rom. 2. 22.*—Thou that abhorrest Idols, dost thou commit sacrilege? *Mal. 3. 8.* Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes, and offerings. (y) *Exod. 4. 24, 25.* And it came to pass by the way in the Inn, that the Lord met him, and sought to kill him. V. 25.] Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, &c.——(z) *Mat. 22. 5.* But they made light of it, and went their way, one to his farm, another to his merchandize. *Mal. 1. 7*—13. *Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible—* V. 13.] Ye said also, Behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and sick: should I accept this of your hand? saith the Lord. (a) *Mat. 23. 13.* But wo unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men, for ye neither go in your selves, nor suffer them that are entering to go in. (b) *Alt. 13. 44, 45.* And the next Sabbath day, came almost the whole City together to hear the word of God. V. 45.] But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 *Thef. 2. 15, 16.* Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men. V. 16.] Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alwayes, for the wrath is come upon them to the uttermost.

Q What are the Reasons annexed to the second Commandment the more to enforce it?

A. The Reasons annexed to the second Commandment,

ment, the more to enforce it, contained in these words [*For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation, of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments*^c:] are, besides Gods sovereignty over us, and property in us^d, his fervent zeal for his own worship^e, and his revengeful indignation against all false worship, as being a spiritual whoredom^f, accounting the breakers of this Commandment such as hate him, and threatening to punish them unto divers generations^g, and esteeming the observers of it, such as love him, and keep his Commandments, and promising mercy to them unto many generations^h.

(c) *Exod.* 20. 5, 6.

(d) *Psal.* 45. 11. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him. *Rev.* 15. 3, 4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God. *Al-*

mighty, just and true are thy ways, *thou King of Saints*, V. 4.] Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*, for all nations shall come, and worship before thee, for thy judgements are made manifest. (c) *Exod.* 34. 13, 14. But ye shall destroy their Altars, break their images, and cut down their groves. V. 14.] For thou shalt worship no other God: for the Lord whose name is jealous, is a jealous God. (f) *1 Cor.* 10. 20, 21, 24. But I say that the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God; and I would not ye should have fellowship with Devils. V. 21.] Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and the table of Devils. V. 22.] *Do we provoke the Lord to jealousy?* are we stronger then he? *Jer.* 7. 18, 19, 20. The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of heaven, and to pour out drink-offerings to other gods, that they may provoke me to anger. V. 19.] *Do they provoke me to anger* saith the Lord? do they not provoke themselves to the confusion of their own faces? V. 20.] Therefore thus saith the Lord God, Behold mine anger and fury shall be poured out upon this place, upon man, and beast, and the trees of the field, and the fruit of the ground, and it shall burn, and none shall quench it. *Ezek.* 16. 26, 27. Thou hast also committed fornication with the Egyptians thy neighbors great of flesh, and hast increased thy whoredomes to provoke me to anger. V. 27.] Behold therefore I have stretched out my hand over thee, &c. *Deut.* 32. 16, 17, 18, 19, 20. They provoked him to jealousy with strange Gods, with abominations provoked him to anger. V. 17.] They sacrificed to Devils, not to God, to gods whom they knew not, to new gods, &c. V. 18.] Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee. V. 19.] And when the Lord saw it, he abhorred them, because of the provoking of his sons, and daughters. V. 20.] And he said, I will hide my face from them; I will see what their end shall be, for they are a very froward generation, children in whom there is no faith. (g) *Hos.* 2. 2, 3, 4. Plead with your mother, plead for she is not my wife, neither am I her husband; let her therefore put away her whoredomes out of her sight, and her adulteries from between her breasts. V. 3.] *Let I strip her naked*, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. V. 4.] And I will not have mercy upon her children, for they are the children of whoredomes. (h) *Deut.* 5. 29. O that there were such a heart in them, that they would fear me, and keep my Commandments alwayes, that it might be well with them and with their children for ever.

Q. Which

Q. Which is the third Commandment ?

A. The third Commandment is, *Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his name in vain*.

(i) Exod. 10. 7.

Q. What is required in the third Commandment ?

A. The third Commandment requires, that the Name of God, his titles, attributes^k, ordinances^l, the word^m, Sacramentsⁿ, prayer^o, oaths^p, vows^q, lots^r, his works^s, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought^t, meditation^u, word^v, writing^w.

(k) *Matt. 6. 9.* After this manner therefore pray ye, Our Father which art in heaven, hallowed be thy Name. *Deut. 28. 58.* If thou wilt not observe to do all the words of this law, written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD. *Psal. 29. 2.* Give unto the Lord the glory due unto his Name, &c. *Psal. 68. 4.* Sing unto God, sing praises unto his Name, extoll him that rideth upon the heavens by his Name JAH, and rejoyce before him. *Rev. 15. 3, 4.* See above in [^d] (l) *Mal. 1. 14.* Cursed be the deceiver that hath in his flock a male, and offereth unto the Lord a corrupt thing ; for I am a great King saith the Lord of hosts, and my name is dreadful among the heathen, *Ecc. 5. 1.* Keep thy foot when thou goest to the house of God, and be more ready to hear ; then to give the sacrifice of fools ; for they consider not that they do evil. (m) *Psal. 138. 2.* I will worship towards thy holy Temple, and praise thy name for thy loving kindness, and for thy truth ; for thou hast magnified thy word above all thy Name. (n) *1 Cor. 11. 24. 25.* — 28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. *V. 25.*] After the same manner also he took the cup, &c. — *V. 28.*] But let a man examine himself, and so let him eat of this bread and drink of this cup. *V. 29.*] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, nor discerning the Lords body. (o) *1 Tim. 2. 8.* I will therefore that men pray every where, lifting up holy hands without wrath, and doubting. (p) *Jer. 4. 2.* And thou shalt swear, the Lord liveth, in truth in judgement, and in righteousness, and the nations shall bless themselves, in him shall they glory. (q) *Ecc. 5. 2* — 4, 5, 6. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God ; for God is in heaven, and thou upon earth, therefore let thy words be few. — *V. 4.*] When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools ; pay that which thou hast vowed. *V. 5.*] Better is it that thou shouldest not vow, then that thou shouldest vow and not pay. *V. 6.*] Suffer not thy mouth to cause thy flesh to sin ; neither say thou before the Angel, that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hand ? (r) *Alt. 1. 24, 26.* And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen — *V. 26.*] And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles. (s) *Job 36. 24.* Remember that thou magnifie his work, which men behold. (t) *Mal. 3. 16.* Then they that feared the Lord, spake often one to another : and the Lord hearkened, and heard it ; and a book of remembrance was written before him, for them that feared the Lord, and thought upon his Name. (u) *Psal. 8.* throughout. O Lord, our Lord, how excellent is thy Name throughout the earth ! — to the end. * *Col. 3. 17.* Whatsoever ye do in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him. *Psal. 105. 2* — 5. Sing unto him, sing Psalms unto him : tak ye of all his wondrous works. — *V. 5.*] Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

ring^x, by an holy profession^y, and answerable conversation^z, to the glory of God^a, and the good of our selves^b and others^c.

(x) *Psal. 102. 18.* This shall be written for the generation to come; and the pro-

ple which shall be created shall praise the Lord. (y) *1 Pet. 3. 15.* But sanctifie the Lord God in your hearts; and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *Mic. 4. 5.* For all people will walk every one in the name of his God: and we will walk in the name of our God for ever and ever. (z) *Phil. 1. 27.* Only let your conversation be such as becomes the Gospel of Christ, &c. (a) *1 Cor. 10. 35.* Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God. (b) *Jer. 32. 39.* And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. (c) *1 Pet. 2. 12.* Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.

Q. What are the sins forbidden in the third Commandment?

A. The sins forbidden in the third Commandment, are, the not using of Gods name as is required^d, and the abuse of it, in an ignorant^e, vain^f, irreverent, profane^g, superstitious^h, or wicked mentioning or otherwise using his titles, attributesⁱ, ordinances^k, or works^l; by blasphemy^m, perjuryⁿ; all sinful cursings^o, oaths^p, vowes^q, and lots^r, violating of our oaths, and vowes, if lawful^s, and fulfilling them, if of things unlawful^t, murmuring and quarrelling at^u, curious prying into^v, and misapplying of Gods decrees^x, and providences^y, misinterpreting^z, misapplying^a, or any way perverting the word; or any part of it^b, to profane jests^c, curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines^d, abusing it, the creatures, or any thing contained under the name of God, to charms^e, or sinful lusts and practises^f, the maligning^g, scorning^h, revilingⁱ, or any wayes opposing of Gods truth, grace, and wayes^k, making profession of Religion in hypocrisie, or for sinister ends^l, being ashamed of it^m, or a shame to it, by uncomfortableⁿ, unwise^o, unfruitful^p, and offensive walkings^q, or backsliding from it^r.

(d) *Mal. 2. 2.* If ye will not hear, and if you will not lay it to heart to give glory to my Name; saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings, yea I have cursed them already, because you do not lay it to heart. (e) *Asa. 17. 23.* For as I passed by, and beheld your devotions, I found an Altar with this inscription, To the unknown God; whom therefore ye ignorantly worship, him declare I unto you. (f) *Pro. 30. 9.* Least I be full, and deny thee, and say, Who is the Lord? or least I be poor, and steal, and take the Name of my God in vain.

(g) *Mal. 1. 6. 7. --- 12.* A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a Master, where is my fear, saith the Lord of hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name?

V. 7.] Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? *that ye say, The table of the Lord is contemptible.*—Mal. 3. 14. Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance and that we have walked mournfully before the Lord of hosts? (b) 1 Sam. 4. 3, 4, 5. And when the people were come into the camp, the Elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemy. V. 4.] So the people sent to Shiloh, to bring from thence the Ark of the covenant of the Lord of hosts, who dwelleth between the Cherubims; and the two sons of Eli, Hophni and Phineas were there with the Ark of the Covenant of God. V. 5.] And when it came into the camp, all Israel shouted with a great shout, so that the earth rang again. Jer. 7. 4-9, 10-14, 31. Trust ye not in lying words, saying, The Temple of the Lord, the temple of the Lord, the temple of the Lord, are these. V. 9.] Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other Gods whom ye know not. V. 10. And come and stand before me in this house which is called by my Name & say, we are delivered to do all these abominations. V. 14.] Therefore will I do unto this house, which is called by my name wherein ye trust, & unto the place which I gave unto you, and to your fathers, as I have done to Shiloh. V. 31.] And they have built the high places of Tophet, which is in the valley of the son of Hinnon to burn their sons & daughters in the fire, which I commanded them not, neither came it into my heart. Col. 2. 20, 21, 22. Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances? V. 21.] (Touch not, Taste not, Handle not, V. 22.) Which all are to perish with the using. After the Commandments and doctrines of men. (i) 2 King. 18. 30. — 35. Neither let Herodias make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the King of Assyria. V. 35.] Who are they, among all the gods of the Countries that have delivered their Country out of my hand, that the Lord should deliver Jerusalem out of my hand? Exod. 5. 2. And Pharaoh said, Who is the Lord, that I should obey his voice, to let Israel go; I know not the Lord, neither will I let Israel go. Ps. 139. 20. For they speak against thee wickedly, and thine enemies take thy Name in vain. (k) Psal. 50. 16, 17. But unto the wicked he saith, What hast thou to do to declare my statutes, or to take my Covenant into thy mouth? V. 17.] Seeing thou hatest instruction, and castest my words behind thee? (l) Isa. 5. 12. And the harp, and the viol, the Timbrel, and Pipe, and wine are in their feasts; but they regard not the work of the Lord, nor the operation of his hands. (m) 2 King. 19. 22. Whom hast thou reproached, and blasphemed, and against whom hast thou exalted thy power, and lift up thine eyes on high, even against the Holy one of Israel. Lev. 24. 11. And the Israelitish woman's son blasphemed the name of the Lord, and cursed, and they brought him unto Moses. — (n) Zech. 5. 4. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. Zech. 8. 17. And let none of you imagine evil in your hearts against your neighbour, and love no false oath; for all these are things that I hate, saith the Lord. (o) 1 Sam. 17. 43. — And the Philistine cursed David by his gods. 2 Sam. 16. 5. — And Shimei the Son of Gera came forth and cursed still as he came. (p) Jer. 5. 7. How shall I pardon thee for this? thy children have sworn against me, and sworn by them that are no gods, when I had led them to the full; they then committed adultery, and assembled themselves by troops in the harlots' houses. Jer. 23. 10. For the land is full of adulterers, for because of swearing, the land mourneth. (q) Deut. 33. 8. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God, for any reward: for even both these are an abomination to the Lord thy God. Act. 23. 12. And when it was day, certain of the Jews banded together and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul. (r) Esth. 3. 7. In the fifth month (that is the month Nisan) in the twelfth year of King Ahasuerus they cast Pur, that is the lot, before Haman, from day to day, and from month to month, to the twelfth month; that is the month Adar. Esth. 9. 24. Because Haman had devised against the Jews to destroy them, and had cast Pur, that is the lot, to consume and destroy them. Psal. 22. 18. They part my garments among them, and cast lots upon my vesture. (s) Psal. 24. 4. He that hath clean hands and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. Eccl. 17. 16. — 18, 19. As I live, saith the Lord God, surely in the place where the King dwelleth, that made him King, whose oath he despised, and whose Covenant he breaketh, even with him in the midst of Baby: on he shall die. V. 18, 19.] Seeing he despiseth the oath, by breaking the Covenant,

Covenant, (when he had given his hand) and hath done all these things, he shall not escape, V. 19.] Therefore thus saith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompense upon his own head. (1) Mark. 6. 16. And the King was exceeding sorry, yet for his oaths sake, and for their sakes who sate with him, he would not reject her. 1 Sam. 25. 22.—32, 33, 34. So, and more also do God unto the enemies of David, if I leave of all that pertain to him, by the morning light, any that pisseth against the wall.—V. 32.] And David said to Abigail, blessed be the Lord God of Israel, who sent thee this day to me; V. 33.] And blessed be thy advice, and blessed be thou who hast kept me this day from coming to shed blood, and from avenging my self with mine own hands, V. 34.] For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened, and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall. (u) Rom. 9. 14.—19, 20. What shall we say then? Is there unrighteousness with God? God forbid.—V. 19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? V. 20.] Nay, but O man, who art thou that replyest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? * Deut. 29. 19. The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law. (x) Rom. 3. 5.—7 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak as a man.—V. 7.] For if the truth of God hath more abounded through my lie, unto his glory, why yet am I also judged as a sinner? Rom. 6. 1. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. (y) Eccl. 8. 11. Because sentence against an evil work, is not executed speedily, therefore the heart of the sons of men, is fully set in them to do evil. Eccl. 9. 3. This is an evil among all things that are done under the sun, that there is one event unto all; yea also the heart of the sons of men is full of evil, and madness is in their heart, while they live; and after that they go to the dead. Psal. 39. I said I will take heed to my ways, that I sin not with my tongue.—throughout. (z) Mat. 5. from V. 21. To the end. Ye have heard that it was said by them of old time.—(a) Ezek. 13. 22. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life. (b) 2 Pet. 3. 16. As also in all his Epistles, speaking in them of those things, in which are some things hard to be understood, which they that are unlearned wrest, as they do also the other Scriptures, to their own destruction. Mat. 22. 24. to the 31. Veril. Saying, Master, Moses said, If a man die having no children, his brother shall marry his wife, and raise up seed to his brother; for there were with us seven brethren and the first &c.—V. 29.] Jesus answered and said unto them, ye erre, not knowing the Scriptures nor the power of God; For in the Resurrection.—(c) Isai. 22. 13. And behold joy and gladness, slaying of oxen and killing of sheep, eating flesh and drinking wine; let us eat and drink, for to morrow we shall die. Jer. 23. 34.—36.—38. As for the Prophet, and the Priests, and the people that shall say, The burden of the Lord, I will even punish that man and his house.—V. 36.] And the burden of the Lord shall ye mention no more; for every mans word shall be his burden for ye have perverted the words of the living God.—V. 38.] But sith ye say, The burden of the Lord, and I have sent unto you saying ye shall not say, The burden of the Lord, therefore I will utterly forget and forsake you, &c.—(d) 1 Tim. 1. 4.—6, 7. Neither give heed to fables, and endless genealogies, which minister Questions, rather then good edifying, which is in faith; so do—V. 6.] From which (faith) some having swerved, have turned aside unto vain jangling. V. 7.] Desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm. 1 Tim. 6. 4, 5.—20. He is proud knowing nothing, but doing about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising. V. 5.] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thy self.—V. 20. O Timothy, keep that which is committed to thy trust, avoiding profane, and vain babblings, and oppositions of science, falsely so called. 2 Tim. 2. 14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Tit. 3. 9. Avoid foolish questions, and genealogies, and contentions, and strivings about the Law; for they are unprofitable, and vain.

(e) *Deut.* 18. 10, 11, 12, 13, 14. There shall not be found among you any one that maketh his son, or daughter passe through the fire; or that useth Divination, or an observer of times, or an Inchanter, or a Witch. *V. 11.] Or a Charmer, or a Consulter with familiar spirits, or a wizard, or a Necromancer. V. 12.] For all these things are an abomination to the Lord: and because of these abominations, the Lord thy God doth drive them out from before thee. V. 13.] Thou shalt be perfect & before the Lord thy God. V. 14.] For these nations which thou shalt possess, bearkned unto observer of times, and unto diviners;* but as for thee, the Lord thy God hath not suffered thee to do so. *Act.* 19. 13. Then certain of the *vagabond Jews, exorcists*, took upon them to call over them who had evil spirits the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul Preached. (f) *1 Tim.* 4. 3, 4. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves Teachers, having itching ears: *V. 4.] And they shall turn away their ears from the truth, and shall be turned unto fables. Rom.* 13. 13, 14. Let us walk honestly as in the day, *not in rioting and drunkenness, nor in chambering and wantonness, not in strife and envying. V. 14.] But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lust thereof. 1 King.* 21. 9, 10. And the wrote in the letters, saying, Proclaim a Fast, and set Naboth on high among the people. *V. 10.] And set two men, sons of Belial, to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him out and stone him that he may die. Jude* v. 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, *ungodly men, turning the grace of our God into lasciviousness, and denying the onely Lord God, and our Lord Jesus Christ. (g) Act.* 13. 45: But when the *Jewes* saw the multitudes; they were filled with envy, and spake against those things that were spoken by Paul, *contradicting and blaspheming. 1 Job.* 3. 12. Not as Cain, who was of that wicked one that slew his brother: and wherefore slew he him? *because his own works were evil, and his brothers righteous. (h) Psal.* 1. 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. *2 Pet.* 3. 3. Knowing this first, that there shall come in the last dayes scoffers, walking after their own lusts. (i) *1 Pet.* 4. 4. Wherein they think it strange that you run not with them to the same exercise of riot, speaking evil of you. (k) *Act.* 13. 45, 46 — 50. But when the Jews saw the multitudes, they were filled with envy, and spake against those things that were spoken by Paul, *contradicting and blaspheming. V. 46.] Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthy of everlasting life, loe, we turn to the Gentiles: — V. 50.] But the Jews stirred up the devout and honourable women, and the chief men of the City, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. Act.* 4. 18. And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus. *Act.* 19. 9. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and separated the Disciples. *1 Thes.* 2. 16. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. *1st Heb.* 10. 29. Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and done despite unto the Spirit of Grace? (l) *2 Tim.* 3. 5. Having a form of godliness, but denying the power thereof; from such turn away. *Mat.* 23. 14. Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of heaven against men; ye neither go in your selves, nor suffer them that are entering to go in. *Mat.* 6. 1, 2, — 5, — 16. Take heed you do not your alms before men, to be seen of them; otherwise you have your reward of your Father which is in heaven. *V. 2.] Therefore when thou dost thine almes, do not sound a trumpet before thee, as the hypocrites do, in the Synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. — V. 5.] And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily I say, &c. — V. 16.] Moreover, when ye fast, be not as the Hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily I say unto you, They have their reward. (m) *Mar.* 8. 38. Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his father with the holy Angels. (n) *Psal.* 73. 14, 15. For all the day long have I been plagued, and chastened every morning. *V. 15.] If I say, I will speak thus, behold I should offend against the generation of thy children.**

(a) 1 Cor. 6: 5, 6. *I speak to your shame. Is it so, that there is not a wise man amongst you? no, nor one that shall be able to judge between his brethren? V. 6.] But Brother goes to law with brother, and that before the unbelievers. Eph. 5. 15, 16, 17. See then that you walk circumspectly, not as fools, but as wise. V. 16.] Redeeming the time, because the dayes are evil. V. 17.] Wherefore be ye not unwise but understanding what the will of the Lord is. (p) 1sa. 5. 4. What could have been done more to my Vineyard that I have not done in it? *wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? 2 Pet. 1. 8, 9.* For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. V. 9.] But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (q) Rom. 2. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? V. 24.] For the Name of God is blasphemed among the Gentiles through you, as it is writtē. (r) Gal. 3. 1. — 3. O foolish Galatians, who hath bewitched that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? — V. 3.] Are ye so foolish? having begun in the Spirit, are ye now made perfect in the flesh? Heb. 6. 6. *If they shall fall away, to renew them again unto repentance: seeing they crucified to themselves afresh the Son of God, and put him to open shame.**

Q. What Reasons are annexed to the third Commandment?

A. The Reasons annexed to the third Commandment in these words [*The Lord thy God*] and [*For the Lord will not hold him guiltless that taketh his Name in vain.*], are, because he is the Lord and our God, and therefore his Name is not to be profaned, or any way abused by us; especially, because he is so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them to escape his righteous judgement, albeit many such escape the censures and

(s) Exod. 10. 7.

(t) Lev. 19. 12. And ye shall not swear by my Name falsely, neither shall thou profane the Name of thy God, I am the Lord.

(u) Ezek. 38. 21, 22, 23. But I had pity for

mine holy Name, which the house of Israel had profaned among the heathen whither they went. V. 22.] Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes O house of Israel, but for mine holy Names sake, which ye have profaned among the heathen whither ye went. V. 23.] I will sanctifie my great Name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. Deut. 28. 58, 59. If thou wilt not observe to do all the words of this Law that are written in this book, that thou maist fear this glorious and fearful Name, THE LORD THY GOD. V. 59.] Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance; and sore sicknesses, and of long continuance. Zech. 5. 2, 3, 4. And he said unto me, What seest thou? and I answered, I see a flying roll, the length thereof twenty cubits, and the breadth thereof thirty cubits. V. 3.] Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off, as on this side according to it; and every one that sweareth shall be cut off, as on that side, according to it. V. 4.] I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my N. m.

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 * 1 Sam. 2. 12. 17. **punishments of men*.**

Now, [21. 24.] the sons of Eli were sons of Belial; they knew not the Lord. — V. 19.] Wherefore, the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord. — V. 22.] Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation. — V. 24.] Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress. Compared with 1 Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

Q. Which is the fourth Commandment?

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy worke: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is: and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. *]

(x) Exod. 20. 8, 9, 10, 11.

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth of all men, the sanctifying or keeping holy to God, such set times as he hath appointed in his Word; expressly, one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath, and in the New Testament called the Lords day.

(y) Deut. 5. 12, 13, 14. Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee. V. 13.] Six dayes shalt thou labour, and do all thy work. V. 14.] But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattel, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou. Gen. 2. 2, 3. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he made. V. 3.] And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. 1 Cor. 16. 1, 2. Now concerning the collection for the saints, as I have given order to the Churches of Galatia, so do ye. V. 2.] The first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Act. 20. 7. And upon the first day of the week when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, &c. Mat. 5. 17, 18. Think not that I come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil. V. 18.] For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Mat. 5. 2. — 4. — 6. 7. Blessed is the man that doth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil. — V. 4.] For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and chuse the things that please me, and take hold of my Covenant. — V. 6.] Also the sons of the stranger that joyne themselves to the Lord, to serve him, and to love the Name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my Covenant V. 7.] Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine Altar; for mine house shall be called, &c. — (z) Rev. 1. 10. I was in the spirit on the Lords day, and heard behind me, &c.

Q. How

Q. How is the Sabbath, or Lords day to be sanctified?

A. The Sabbath, or Lords day is to be sanctified, by an holy resting all the way, not onely from such works, as are at all times sinful, but even from such worldly employments and recreations as are on other dayes lawful, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the publick and private exercises of Gods worship; and to that end we are to prepare our hearts, and with such fore-sight, diligence and moderation to dispose, and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.

not abide in the field. V. 26.] Six dayes shall ye gather, but on the seventh day, which is the Sabbath, in it there shall be none. V. 27.] And it came to passe that there went out some of the people on the seventh day to gather, and they found none. V. 28.] And the Lord said unto Moses, How long refuse ye to keep my Commandments, and my Law? Neh. 13. 15, 16, 17, 18, 19. --- 21, 22. In those dayes, saw I in Judah some treading wine-presses on the Sabbath day, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. V. 14.] Then spake I unto them, saying, which brought fish, and all manner of wares, and sold on the Sabbath day unto the children of Judah, and in Jerusalem. V. 17.] Then contended I with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? V. 18.] Did not your fathers thus? and did not God bring you out of Egypt upon this day? and upon this day yet ye bring more wrath upon Israel by profaning the Sabbath. V. 19.] And it came to passe, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants I set at the gates, that there should be no burden brought in on the Sabbath day. V. 20.] So the merchants and sellers of all sorts of ware were lodged without Jerusalem once of a time. V. 21.] Then testified I against them, saying, Why lodge ye about the wall? Why do ye so again? I will say hands on you. From that time forth came they no more on the Sabbath. V. 22.] And I commanded the Levites that they should cleanse themselves, and come and keep the gates, to sanctifie the Sabbath. Remember me, O my God, concerning this also, &c. Jer. 17. 21, 22. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, neither bring it in by the gates of Jerusalem. V. 22.] Neither carry forth a burden out of your house on the Sabbath, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. (c) Mat. 12. from ver. 1. to ver. 13. At that time Jesus went on the Sabbath day through the corn, and his Disciples were an hungred, and began to pluck the ears of corn, and eat, rubb'g the kernels in their hands, &c. (d) Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord honourable, and shalt honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine words, thou shalt delight thyself in the Lord, and he will cause thee to prosper on the Sabbath day, and thou shalt say, Blessed is the day when I observed the Sabbath. And upon the first day of the week, when our Disciples came together to break bread, Paul preached to them, ready to depart on the morrow. --- 1 Cor. 16. 19. Now concerning the collection for the saints, as I have given orders to the Churches of Galatia, even saith ye. V. 2.] upon the first day of the week let every one of you by his own store, as God hath prospered him, that there be no gatherings when I come. Psal. 92. Title. A Psalm, or song for the Sabbath day. Ps. 66. 23. And it shall come to passe that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Lev. 23. 3. Six dayes shall work be done; but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings. (e) Exod.

(e) Exod. 10. 8. Remember the Sabbath day to keep it holy. Luk. 23. 54.—56. And that day was the preparation, and the Sabbath drew on; — V. 56. And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the Commandment. Exod. 16. 22.—25. 16.—29. And it came to pass on the sixth day they gathered twice as much bread, two Omers for one man; and all the Rulers of the Congregation came and told Moses. — V. 25.] And Moses said, Eat that to day; for to day is a Sabbath unto the Lord, to day ye shall not find it in the field. V. 26.] Six dayes shall ye gather it, but on the seventh day, which is the Sabbath, there shall be none. — V. 29.] See for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two dayes: abide you every man in his place, let no man go out of his place on the seventh day. Neh. 13. 19. And it came to pass that within the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath. And some of my servants stood at the gates, that there should be no burden brought in on the Sabbath day.

Q. Why is the charge of keeping the Sabbath, more specially directed to governours of families, and other superiours?

A. The charge of keeping the Sabbath is more specially directed to governours of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft times to hinder them by imployments of their own.

(f) Exod. 20. 10.—In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates. Josh. 24. 15.—but as for me and my house, we will serve the Lord. Neh. 13. 15.—17. In those dayes saw I the Judah some treading the wine-presses, &c. — See above in [c] Jer. 17. 20, 21, 22. And say unto them, Hear the word of the Lord, ye Kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. V. 27.] Thus saith the Lord, Take heed to your selves, and bear no burden on the Sabbath day — &c. See above in [c] Exod. 23. 12. Six dayes shalt thou do thy work, and on the seventh day thou shalt rest; that thine ox and thine asse may rest, and the son of thine hand-maid and the stranger may be refreshed.

Q. What are the sins forbidden in the fourth Commandment?

A. The sins forbidden in the fourth Commandment, are, all omissions of the duties required; all careless neglect, (g) Ezek. 22. 26. Her Priests have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean; they have hid their eyes from my Sabbaths, and I am profaned among them.

ligent, and unprofitable performing of them, and being weary of them^h, all profaning the day by idleness, and doing that which is in it self sinfulⁱ, and by all needless works, words and thoughts about our worldly employments and recreations^k.

(h) Act. 20. 7.---9. And upon the first day of the week, when the Disciples came together to break bread, Paul Preached unto

them, ready to depart on the morrow, and continued his speech until midnight. ---V. 9.] And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead. Ezck. 33. 30, 31, 32. Also thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. V. 31.] And they come unto thee, as the people cometh, and sit before thee as my people, and hear my words, but they will not do them; for with their mouth they show much love, but their heart runneth after their covetousness. V. 32.] And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. Amos 8. 5. Saying, When will the new Moon be gone, that we may sell corn, and the sabbath, that we may set forth wheat; making the Ephah small, and the shekel great, falsifying the balances by deceit. Mat. x. 13. Ye said also, Behold, what a weariness is it! and ye slumbered at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; Should I accept this of your hand, saith the Lord? (i) Ezk. 23. 38. Moreover, this they have done to me, They have defiled my sanctuary in the same day, and have profaned my Sabbaths. (k) Jer. 17. 24.---27. And it shall come to passe if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein. ---V. 27.] But if ye will not hearken unto me to hallow the Sabbath, and not to bear a burden, even entring in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and shall not be quenched. Isai. 58. 13. If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shall honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words.

Q. What are the Reasons annexed to the fourth Commandment the more to enforce it?

A. The Reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affairs, and reserving but one for himself, in these words, [Six dayes shalt thou labour, and do all thy work^l, from Gods challenging a special propriety in that day, [The seventh day is the Sabbath of the Lord thy God^m] from the example of God, who in six dayes made heaven and earth, the sea, and all that in them is, and rested the seventh day; and from that blessing which God put upon that day, not onely in sanctifying it to be a day for his service, but in ordaining it to be a meanes of

(l) Exod. 20. 9.

(m) Exod. 20. 10.

(2) Exod. 10. 11.

And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath.

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(3) Exo. 20. 8. (4) Exo. 16. 23.

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blessing to us in our sanctifying it; [wherefore the Lord blessed the Sabbath day and hallowed it.]

Query is the word Remember set in the beginning of the fourth Commandment?

A. The word Remember is set in the beginning of the fourth Commandment, partly because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and in keeping it better to keep all the rest of the Commandments, and to continue a thankful remembrance of the two great benefits of Creation, and Redemption, which contain a short abridgement of Religion: and partly because we are very ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful, that it cometh but once in seven dayes, and many worldly busineses come between, and too often take off our minds from thinking of it, either to pre-

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pare for it, or to sanctifie it *, and that Satan with his instruments, much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety *.

V. 15.] And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. Amos 8. 5. Saying, When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the Ephah small, and the Sikel great, and falsifying the balances by deceit? (2) Lam. 1. 7. Jerusalem remembered in the dayes of her affliction, and of her miseries all her pleasant things that she had in the dayes of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her sabbaths. Jer. 17. 21. 22. 23. Thus saith the Lord, Take heed to your selves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. V. 22.] Neither carry forth a burden out of your houses on the Sabbath day, nor do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. V. 23.] But they obeyed not, neither included these sayings, but made their neck stiff, that they might not hear, nor receive instruction. Num. 15. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Q. What is the sum of the six Commandments, which contain our duty to man?

A. The summe of the six Commandments, which contain our duty to man, is, to love our neighbour as our selves, and to do to others what we would have them do to us.

(1) Mar. 12. 31. And the second is like unto it, Thou shalt love thy neighbour as thy self. (2) Mar. 7. 12. Therefore all things whatsoever ye would that men should do unto you, do ye even to them: for this is the Law and the Prophets.

Q. Which is the fifth Commandment?

A. The fifth Commandment is, Honour thy father and thy mother, that thy dayes may be long upon the land, which the Lord thy God giveth thee.

Q. Who are meant by Father, and Mother, in the fifth Commandment?

A. By Father and Mother, in the fifth Commandment, are meant not only natural parents, but (1) Exod. 20. 12. Hearken to thy father

that begat thee, and despise not thy mother when she is old. — V. 25. Thy father and mother shall be glad, and thou shalt have thee shall rejoice. — Eph. 6. 1. 2. Children obey your parents in the Lord: for this is right. V. 2. Honour thy father and thy mother (which is the first Commandment with promise.)

(c) 1 Tim. 5. 1, 2. *Rebuke not an Elder, but entreat him as a father, and the younger men as brethren* V. 2.] *The elder women as mothers, the younger as sisters, with all purity.* (d) Gen. 4. 20. 21, 22. And Adah bare Jubal he was the Father of such as dwell in Tents, and of such as have cattel. V. 21.] And his brothers name was Jubah; he was the father of all such as handle the Harp, and Organ. V. 22.] And Zillah she also bare Tubal Cain; an instructor of every Artificer in Brasse and Iron, &c. — Gen. 4. 5. 8. So now it was not you that sent me hither but God: he hath made me a father to Pharaoh, and Lord of all his house, and Ruler throughout all the land of Egypt. (e) 2 Kin. 5. 13. And his servants came near, and spake unto him, *My father*, if the prophet had bid thee do some great thing, &c. — (f) 2 Kin. 2. 12. And Elisha saw it, and he cried, *My father, my father*, the Chariot of Israel and the horsemen thereof. 2 Kin. 13. 14. Now Elisha was fallen sick of his sickness whereof he dyed; and Joash the King of Israel came down to him, and wept over his face, and said, *O my father, my father*, the Chariot of Israel and the horsemen thereof! Gal. 4. 19. *My little children, of whom I travel in birth again, until Christ be formed in you.* (g) 1 sai. 49. 23. And Kings shall be thy nursing fathers, and Queens thy nursing mothers; they shall bow down to thee with their face toward the earth and lick up the dust of thy feet, and thou shalt know, that I am the Lord —

Q. Why are Superiours, styled, Father and Mother?

A. Superiours are styled Father and Mother, both to teach them in all duties towards their inferiours, like natural parents, to expresse love and tenderness to them, according to their severall relations, and to work inferiours to a greater willingness and chearfulness in performing their duties to their Superiours as to their parents.

(b) Eph. 6. 4. And ye Fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord. 2 Cor. 12. 14.

For the children ought not to lay up for the parents, but the parents for the children. 1 Thiss. 2. 7, 8. 11. But we are gentle amongst you, even as a nurse cherisheth her children. V. 8.] So being officiously desirous of you, if we were willing to have imparted to you, not the Gospel of God only, but also our own souls; because ye were dear unto me. — V. 11.] As ye know how we exhorted and comforted, and charged everyone of you, as a father doth his children. Num. 11. 11, 12. And Moses said unto the Lord, wherefore hast thou afflicted thy servant, and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? V. 12.] Have I conceived all this people? Have I begotten them? that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth a sucking child, unto the land which thou swearest unto their fathers. (i) 1 Cor. 4. 14, 15, 16. I write not these things to shame you, but as my beloved sons, I warn you. V. 15.] For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel. V. 16.] Wherefore I beseech you be ye followers of me. 1 Kin. 5. 13. And his servants came near, and spake unto him, and said, *My father*, &c.

Q. What is the general scope of the fifth Commandment?

A. The

(k) Eph. 5. 21. Submitting your selves one to another in the fear of God. 1 Pet. 2. 17.

4. The general scope of the fifth Commandment, is, the performance of those duties which we mutually owe in our several relations, as Inferiours, Superiours, Equals^k.

Honour all men; Love the brotherhood. Fear God. Honour the King. Rom. 12. 10. Be kindly affectioned one to another, with brotherly love in honour preferring one another.

Q. What is the Honour that Inferiours owe to their Superiours?

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart^l, word^m, and behaviourⁿ; prayer, and thanksgiving for them^o; imitation of their vertues and graces^p; willing obedience to their lawful commands, and counselsⁿ, due sub-

(l) Mal. 1. 6. A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? if I be a ma-

ster, where is my fear, saith the Lord of hosts unto you, O Princes, that despise my Name? and yet say, Wherein have we despised thy Name? *Lev. 19. 3. Ye shall fear every man his mother, and his father; and keep my Sabbaths. I am the Lord your God.* (m) *Pro. 31. 28. Her children arise up, and call her blessed; her husband also he praiseth her.* 1 Pet. 3. 6. *Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement.* (n) *Lev. 19. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.* 1 King. 2. 19. *Bathsheba therefore went unto King Solomon to speak unto him for Adonijah; and the King rose up to meet her, and bowed himself to her, and she bowed down on his throne, and caused a seat to be set for the Kings mother, and she sat on the Kings right hand.* (o) 1 Tim. 2. 1; 2. I exhort therefore that supplications, prayers, intercessions and thanksgivings be made for all men. V. 2.] For Kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. (p) *Heb. 13. 7. Remember them who have the rule over you, who have spoken to you the word of God, whose faith follow, considering the end of their conversation.* Phil. 3. 17. *Brethren, be followers together of me; and mark them who walk so as ye have us for an example.* (q) *Eph. 6. 1, 2. — 5, 6, 7. Children, obey your parents in the Lord: for this is right.* V. 2.] Honour thy father and mother (which is the first Commandment with promise) — V. 5.] Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. V. 6.] Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. V. 7.] With good will, doing service as to the Lord, and not to men. 1 Pet. 2. 13, 14. *Submit your selves to every ordinance of man, for the Lords sake; whether it be to the King as supreme. V. 14.] Or unto Governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.* Rom. 13. 1, 2, 3, 4, 5. *Let every soul be subject to the higher powers: for there is no power but of God; the powers that be, are ordained of God. V. 2.] Whosoever therefore resisteth the power, resisteth the Ordinance of God: and they that resist shall receive to themselves damnation. V. 3.] For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. V. 4.] For he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon them that do evil. V. 5.] Wherefore ye must needs be subject, not only for wrath, but for conscience sake. Heb. 13. 17. *Obey them that have the rule over you, and submit your selves.* Prov. 4. 3, 4. *For I was my fathers son tender, and only beloved in the sight of my mother. V. 4.] He taught me also, and said unto me; Let thy heart retain my words, keep my Commandments, and live.* Pro. 23. 22. *Hearken to thy father that begat thee, and despise not thy mother when the Lord is displeased. Exod. 18. 19 — 24. Harken now unto my voice, I will give thee counsel, and God shall be with thee.* — V. 24.] So Moses hearkened to the voice of his father-in-law, and did all that he said.*

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mission to their corrections *, fidelity to *, defence, and maintenance of their persons and authority, according to their several ranks; and the nature of their places, bearing with their infirmities, and covering them in love *, that so they may be an honour to them and to their government *.

(7) *Hab. 12. 9.* Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? *1 Pet. 2. 18, 19, 20.* *Servants be subject to your masters, with all fear, not only to the good, and gentle, but also to the forward.* *V. 19.*] For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. *V. 20.*] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. (8) *Tit. 2. 9, 10.* Exhort servants to be obedient to their own masters, and to please them well in all things, not answering them again. *V. 10.*] Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God, our Saviour in all things. (9) *1 Sam. 26. 15, 16.* And David said to Abner, Art not thou a valiant man? and who is like thee in Israel? wherefore then hast thou not kept thy Lord, the King? for there came one of the people in, to destroy the King, thy Lord. *V. 16.*] This thing is not good which thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your Master, the Lords anointed. — *1 Sam. 18. 3.* But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us, neither if half of us die, will they care for us; but now thou art worth ten thousand of us, therefore now is better that thou succour us out of the City. *Ellib. 6. 2.* And it was found written that Mordecai had sold of Bigshana and Tereb, two of the Kings Chamberlains, the keepers of the door, who sought to lay hands on the King Abasuerus. (10) *Mat. 22. 21.* They say unto him, Caesars. Then saith he unto them, Render therefore unto Caesar the things which are Caesars, and unto God the things which are God's. *Rom. 13. 6, 7.* For this cause pay ye tribute also: For they are God's Ministers, attending continually upon this very thing. *V. 7.*] Render therefore unto all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour. *1 Tim. 5. 17, 18.* Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *V. 18.*] For the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the corn: and, The labourer is worthy of his reward. *Gal. 6. 6.* Let him that is taught in the word communicate unto him that teacheth in all good things. *Gen. 45. 11.* And there will I nourish thee (for yet there are five years of famine) least thou and thy household, and all that thou hast, come to poverty. *Gen. 47. 12.* And Joseph nourished his father, and his brethren, and all his fathers household with bread, according to their families: * *1 Pet. 2. 18.* Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the forward. *Prov. 23. 22.* Hearken unto thy father which begat thee, and despise not thy mother when she is old. *Gen. 9. 23.* And Sem and Japhet took a garment and laid it upon both their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their fathers nakedness — (x) *Psal. 127. 3, 4, 5.* Lo, children are an inheritance of the Lord, and the fruit of the womb is his reward. *V. 4.*] As arrows are in the hand of a mighty man, so are children of the youth. *V. 5.*] Happy is the man that hath his quiver full of them; they shall not be ashamed, but shall speak with the enemies in the gate. *Prov. 31. 23.* Her husband is known in the gates, when he sitteth among the Elders of the land.

Q. What are the sins of Inferiours against their Superiours?

A. The

The fines of Inferiours against their Superiours,
are, all neglect of the duties required toward them;
envying at^a, contempt of^b, and Rebellion^c, against
their persons^d and places^e, in their lawful counsels^f, com-
mands, and corrections^g, cursing, mocking^h, and all
such refractory and scandalous carriage, as proves
a shame and dishonour to them and their govern-
ment^h.

(y) Mat. 15. 4, 5, 6.
For God command-
ed, saying, Honour
thy father and thy
mother, and he that
curseth father or mo-
ther, let him dye the
death. V. 5.] But ye
say, that whosoever
shall say to his father
or mother, It is a gift

by whatsoever thou mightst be profited by me. V. 6.] And honour not his father and mother, he shall be free. Thus have ye made the commandment of God of none effect, by your tradition. (z) Num. 11. 28, 29. And Joshua the son of Nun, the servant of Moses, one of his young men answered, and said my lord Moses, forbid them. V. 29.] And Moses said unto him, Enviest thou for my sake? Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them. (a) 1 Sam. 8. 7. And the Lord said unto Samuel, hearken unto the voice of the people in all what they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them. 1/a. 3. 5. And the people shall be oppressed every one by another, and every one by his neighbour, and the child shall behave himself proudly against the ancient, and the base against the honourable. (b) 2 Sam. 15, from v. 1. to v. 12. And it came to pass after that Absalom prepared him chariots and horses. &c. — and so on. (c) Exod. 21. 15. And he that smiteth his father, or mother shall surely be put to death. (d) 1 Sam. 10. 27. But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents: but he held his peace. (e) 1 Sam. 2. 25. — Notwithstanding they (viz. the sons of Eli) hearkened not unto the voice of their father; because the Lord would slay them. (f) Dent. 21. 18, 19, 20, 21. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them. V. 19.] Then shall his father and mother lay hold on him, and bring him put unto the Elders of his City, and unto the gate of his place. V. 20.] And they shall say to the Elders of his City, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. V. 21.] And all the men of his City shall stone him with stones, that he dye: So shall thou put evil away &c. (g) Prov. 30. 17. There is a generation that curseth their father, and doth not bless their mother. — V. 17.] The eye that mocketh at his father, and despiseth to obey his mother; the Ravens of the valley shall pick it out, and the young Eagles shall eat it. (h) Prov. 19. 26. He that wasteth his father, and chuseth away his mother, is a son that causeth shame, and bringeth reproach.

Q. What is required of Superiours toward their Inferiours?

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to loveⁱ, pray for^k, and bless^l

against them. Tit. 2. 4. That they may teach the young women to be sober, to love their husbands, to love their children. (k) 1 Sam. 12. 23. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way. Job 1. 5. And it was so, when the dayes of their feasting were gone about, that Job fear, and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of their all: for Job said, It may be that my sons have sinned, and cursed God in their hearts, Thus did Job continually.

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their inferiours¹, to instruct^m, counsel, and admonish themⁿ; countenancing^o, commending^p, and rewarding such as do well^q; discourteasing^r, reproving, and chastising such as do ill^r; protecting^s, and providing for them all things necessary for soul^u and body^v; and by grave, wise, holy, and exemplary carriage, to procure glory to God^z, honour to themselves^y, and so to preserve that authority which God hath put upon them^z.

(1) 1 King 8. 55, 56.

And he stood and blessed all the Congregation of Israel with a loud voice, saying, V. 56.] Blessed be the Lord God, that hath given rest to his

people Israel, according to all that he promised; there hath not failed, &c. — Heb. 7. 7. And without all contradiction, *the less is blessed of the greater.* Gen. 49. 28. All these are the twelve Tribes of Israel, and this is it that *their father spake unto them, and blessed them, every one according to his blessing, he blessed them.* (m) Deut. 6. 6, 7. And these words which I command thee this day shall be in thy heart. V. 7.] And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (n) Eph. 6. 4. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. (o) 1 Pet. 3. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. (p) 1 Pet. 2. 14. Or unto governors, as unto them that are sent by him, for the punishment of evil doers, and the praise of them that do well. Rom. 13. 3. For Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same. (q) Eccl. 6. 3. And the King said, What honour and dignity hath been done to Mordecai for this? (Then saith the King's servants, There is nothing done for him.) (r) Rom. 13. 3, 4. For Rulers are not a terror to good works, but to the evil. — V. 4.] For he is the Minister of God to thee for good: but if thou do evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger, to execute wrath upon him that doth evil. (s) Prov. 29. 15. The Rod and Reproof give wisdom, but a child left to himself bringeth his mother to shame. 1 Pet. 2. 14. See above in [r] (t) Job 29. 12, 13, 14, 15, 16, 17. Because I delivered the poor that cried, the fatherless, and him that had none to help him. V. 13.] The blessing of him that was ready to perish came upon me; and I caused the widows heart to sing for joy. V. 14.] I put on righteousness, and it clothed me; my judgement was a robe and a diadem. V. 15.] I was eyes to the blind, and feet was I to the lame. V. 16.] I was as a father to the poor, and the cause which I knew not, I searched out. V. 17.] And I brake the jaws of the wicked, and plucked the spoil out of his mouth. Isa. 1. 10. — 17. Hear the voice of the Lord, ye Rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. — V. 17.] Learn to do well, seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. (u) Eph. 6. 4. And ye fathers, provoke not your children, but bring them up in the nurture and admonition of the Lord. * 1 Tim. 5. 8. But if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. (x) 1 Tim. 4. 12. Let no man despise thy youth; but be thou an example of all the believers, in word, in conversation, in charity, in faith, in purity. Tit. 2. 3, 4, 5. The aged women likewise, that they be in behaviour as become holiness, not false accusers, not given to much wine, teachers of good things. V. 4.] That they may teach the young women to be sober, to love their husbands, to love their children. V. 5.] To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. (y) 1 King. 3. 28. And all Israel heard of the judgement which the King had judged; and they feared the King, for they saw that the wisdom of God was in him, to do judgement. (z) Tit. 2. 15. These things speak and exhort, and rebuke with all authority: let no man despise thee.

Q. What

Q. What are the sins of Superiours ?

A. The finnes of Superiours are, beside the neglect of the duties required of them^a, an inordinate seeking of themselves^b, their own glory^c, ease, profit, or pleasure^d; commanding things unlawful^e, or not in the power of Inferiours to perform^f; counselling^g, encouraging^h, or favouring them in that which is evilⁱ, dissuading, discouraging, or discountenancing them in that which is good^k; correcting them unduly^l,

(a) Ezek. 34. 2, 3, 4. Son of man prophesy against the shepherds of Israel; prophesie, & say unto them, Thus saith the Lord God unto the shepherds, *wo be to the shepherds of Israel, that do feed themselves; should*

not the shepherds feed the flocks? V. 3.] Ye eat the fat and cloath you with the wooll, ye kill them that are good; but ye feed not the flock. V. 4.] The diseased have ye not strengthened, nor have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost, but with force and cruelty have ye ruled them. (b) Phil. 2. 21. For all seek their own, nor the things which are Jesus Christs. (c) Job. 5. 44. How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only? Job. 7. 18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory who sent him, the same is true, and no unrighteousness is in him. (d) Isai. 56. 10, 11. His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. V. 11.] Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own, every one for his gain from his quarter. Deut. 17. 17. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. (e) Dan. 3. 4, 5, 6. Then an Herald cried aloud, To you it is commanded, O people, nations and languages, V. 5.] That at what time ye hear the sound of the Cornet, Flute, Harp, Sackbut, Psalterie, Dulcimer, and all kindes of musick, ye fall down and worship the golden Image, which Nebuchadnezzar the King hath set up. V. 6.] And who so falleth not down, shall be cast into the midst of a burning fiery furnace. Act. 4. 17, 18. But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name. V. 18.] And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. (f) Exod. 5. from ver. 10. to the 18. And the Task-masters of the people went out and their officers, and they spake to the people saying, Thus saith Pharaoh, I will not give you straw &c. — Mat. 23. 2. — 4. Saying, The Scribes and Pharisees sit in Moses Seat. — V. 4.] For they bind heavy burdens and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers. (g) Mat. 14. 8. And she being before instructed of her mother, said, Give me here John Baptists head in a charger. Compared with Mark. 6. 24. And she went forth, and said unto her mother, what shall I ask? and she said, The head of John Baptist. (h) 2 Sam. 13. 28. Now Absalom had commanded his servants saying, Mark ye now when Ammons heart is merry with wine, and when I say unto you, smite Amnon, then kill him; fear not, have not I commanded you? be courageous and valiant. (i) 1 Sam. 3. 13. For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. (k) Job. 7. 46, 47, 48, 49. The officers answered, Never man spake like this man. V. 47.] Then answered them the Pharisees, are ye also deceived? V. 48.] Have any of the Rulers or Pharisees believed on him? V. 49.] But this people who knoweth not the law are cursed. Col. 3. 21. Fathers provoke not your children to wrath lest they be discouraged. Exod. 5. 17. But he said, ye are idle; ye are idle, therefore ye say, Let us go, and do sacrifice to the Lord. (l) 1 Pet. 2. 18, 19, 20. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. V. 19.] For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. V. 20.] For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently: but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. Heb. 12. 10. For they verily for a few days, chastened us after their own pleasures; but he for our profit, that we might be partakers &c. — Deut. 25. 3. Forty stripes he may give him, and not exceed, least if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

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(m) *Gen. 38. 11. --- 26.* Then said Judah to Tamar his daughter in law, *Remain a widow at thy fathers house, till Shelah my son be grown up:* for

he said, least peradventure he die also, as his brethren did — V. 26.] And Judah acknowledged them, and said, *She hath been more righteous than I, because I gave her not to Shelah my son:* and he knew her again no more. *Ab. 18. 17.* Then all the Greeks took Sosthenes the chief Ruler of the Synagogue, and beat him before the judgement seat, and *Gallio cared for none of these things.* (n) *Eph. 6. 4.* And ye fathers, *provoke not your children to wrath, but bring them up in,* &c. (o) *Gen. 9. 21.* And he drank of the wine, and *was drunken, and he was uncovered within his tent.* 1 *Kin. 12. 13, 14, 15, 16.* And the King (Rehoboam) answered the people roughly, and forsook the old mens counsel which they gave him, V. 14.] And spake to them after the counsel of the young men, saying, *My father made your yoke heavy; and I will add to your yoke: my father chastised you with whips; but I will chastise you with scorpions.* V. 15.] Wherefore the King hearkened not to the people; for the cause was from the Lord — V. 16.] So when all Israel saw that the King hearkened not to them, the people answered the King, saying, *what portion have we in David?* neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David, so Israel departed to their tents. 1 *Kin. 1. 6.* And his father had not displeased him (viz. Adonijah) at any time, in saying, *why hast thou done so* — 1 *Sam. 2. 29, 30, 31.* Wherefore kick ye at my sacrifices, and at my offering, which I have commanded in mine habitation, and *honourest thy son above me, to make your selves fat, with the chiefest of all the offerings of Israel my people?* V. 30.] Wherefore the Lord God of Israel saith, I said, indeed, that the house, and the house of thy father, should walk before me for ever; but now the Lord said, Be it far from me; for them that honour me I will honour; and *they that despise me, shall be lightly esteemed.* V. 31.] Behold the dayes come, that I will cut off thine arm, and the arm of thy fathers house, that there shall not be an old man in thine house.

Q. What are the duties of equals?

(p) 1 *Pet. 2. 17.* Honour all men, love the brother-hood, fear God, honour the King. (q) *Rom. 12. 10.* Be kindly affectioned

one towards another with brotherly love, in honour preferring one another. (r) *Rom. 12. 15, 16.* Rejoice with them that do rejoice, and weep with them that weep. V. 16.] *Be of the same mind, one towards another; mind not high things, but condescend to men of low estate, &c.* Phil. 2. 3, 4. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better then themselves. V. 4.] *Look not every man on his own things, but every man also on the things of others.*

Q. What are the sinnes of equals?

(s) *Rom. 13. 8.* Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Law. (t) 2 *Tim. 3. 3.* without natural affection, &c.

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vying the gifts *, grieving at the advancement or prosperity, one of another *, and usurping prebeminence one over another *.

(u) *Ab. 7. 9. And the Patriarchs moved with envy, sold Joseph into Egypt; but God was with him. Gal. 5.*

26. Let us not be desirous of vain glory, provoking one another, *envying one another.* * *Num. 12. 2. And they said, Hath the Lord indeed only spoken by Moses? hath he not also spoken by us? and the Lord heard it. Eph. 6. 12, 13. And Mordecai came again to the Kings gate; but Haman hasted to his house mourning, and having his head covered. V. 13.] And Haman told Zeresh his wife, and all his friends every thing that had befallen him. Then said his wife men, and Zeresh his wife unto him, if Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. (x) 3 Joh. ver. 9. I wrote unto the Church; but Distrepses who loveth to have the prebeminence amongst them, receiveth us not, Luke 22. 24. And there was also a strife among them, which of them should be the greatest.*

Q. What is the Reason annexed to the fifth Commandment, the more to enforce it?

A. The Reason annexed to the fifth Commandment, in these words, [*That thy dayes may be long upon the land which the Lord thy God giveth thee*] is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment *.

(y) *Exod. 10. 12.*

mother, as the Lord thy God hath commanded thee, *that thy dayes may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.* 1 *King. 8. 25.* Therefore now, Lord God of Israel keep with thy servant David, my father, *that which thou promisedst him, saying, There shall not fail thee a man in thy sight to sit on the throne of Israel, so that thy children take heed to their way, that they walk before me as thou hast walked before me. Eph. 6. 2, 3. Honour thy father and thy mother (which is the first Commandment with promise.) V. 3.] That it may be well with thee, and thou mayst live long on the earth.*

(z) *Deut. 5. 16. Honour thy father and thy*

Q. Which is the sixth Commandment?

A. The sixth Commandment is, [*Thou shalt not kill* *.]

(a) *Exod. 10. 13.*

Q. What are the duties required in the sixth Commandment?

A. The duties required in the sixth Commandment, are, all careful studies, and lawful endeavours to preserve the life of our selves ^b and others ^c, by resisting

(b) *Eph. 5. 28, 29. So ought men to love*

their own wives as their own bodies. He that loveth his wife, loveth himself, *V. 29.] For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church? (c) 1 King. 18. 4. For it was so, when Jezebel cut off the Prophets of the Lord, that Obadiab took an hundred Prophets, and hid them by fifty in a cave, and fed them with bread and water.*

all thoughts and purposes^d, subduing all passions^e, and avoiding all occasions^f; temptations^g, and practises, which tend to the unjust taking away the life of any^h; by just defence thereof against violenceⁱ, patient bearing of the hand of God^k, quietnesse of

(d) Jer. 26. 15, 16. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. V. 16.] Then said the Princes, and all the people to the Prophets, This man is not worthy to die; for he hath spoken unto us in the Name of the Lord our God. AEs. 23. 12—16, 17—21—27. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul. V. 16.] And when Pauls sisters son heard of their lying in wait, he went and enred into the Castle and told Paul. V. 17.] Then Paul called one of the Centurions unto him, and said, Bring this young man unto the chief Caprain, for he hath a certain thing to tell him. V. 21.] There lie in wait for him more then forty men, which have bound themselves with an oath, that—and now are they ready, looking for a promise from thee. V. 27. This man was taken of the Jews, and should have been killed of them: then came I with an army and rescued him, having understood that he was a Roman. (e) Eph. 4. 26, 27. Be ye angry, and sin not; let not the sun go down upon your wrath; V. 27.] Neither give place to the devil (f) 2 Sam. 2. 22. And Abner said again to Asahel, Turn thee aside from following me; wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? Deut. 22. 8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence. (g) Mat. 4. 6, 7. And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge over thee, and in their hands they shall bear thee up, least at any time thou dash thy foot against a stone. V. 7.] Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Pro. 1. 10, 11. My son, if sinners entice thee consent thou not V. 11.] If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause. V. 15.] My son walk not thou in the way with them, refrain thy foot from their path. V. 16.] For their feet run to evil, and make hast to shed blood. (h) 1 Sam. 24. 12. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. 1 Sam. 26. 9, 10, 11. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lords anointed, and be guiltless? V. 10.] David said furthermore, as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish. V. 11.] The Lord forbid that I should stretch forth mine hand against the Lords anointed. Gen. 37. 21. 22. And Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. V. 22.] And Reuben said to them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hands upon him; that he might rid him out of their hands, to deliver him to his father again. (i) Psa. 82. 4. Deliver the poor and needy, rid them out of the hand of the wicked. Pro. 24. 11, 12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. V. 12.] If thou saist, Behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? 1 Sam. 14. 45. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan, that he died not. (k) Jam. 5. 7, 8, 9, 10, 11. Be patient therefore, brethren, unto the coming of the Lord; behold the husbandman waiteth for the precious fruit of the earth, and hath long patience, &c. V. 8.] Be ye also patient, stablish your hearts, for the coming of the Lord draws nigh. V. 9.] Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door. V. 10. Take my brethren, the Prophets who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. V. 11.] Behold we count them happy that endure. Ye have heard of the patience of Job, and have seen the end of the Lord, &c. H. b. 12. 9. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the father of Spirits, and live?

mind,

mind¹, chearfulnesse of spirit^m, a sober use of meatⁿ, drink^o, physick^p, sleep^q, labour^r, and recreations^s; by charitable thoughts^t, love^u, compassion^v, meeknesse, gentlenesse, kindnesse^x, peaceable^y, mild, and courteous speeches and behaviour^z, that ye study to be quiet, and to do your own businesse, &c. 1 Pet. 3. 4. Whole adorning let it not be that outward adorning, &c. — V. 4.]

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Psal. 37. 8, 9, 10, 11. Cease from anger, and forsake wrath; fret not thy self in any wise to do evil. V. 9.] For evil doers shall be cut off: but they that wait upon the Lord shall inherit the earth. V. 10.] For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. V. 11.] But the meek shall inherit the earth, and shall delight themselves in abundance of peace. (m) Prov. 17.

22. A merry heart doth good like a medicine; but a broken spirit dryeth the bones. (n) Prov. 25. 16—27. Hast thou found honey? eat so much as is sufficient for thee; lest thou be filled therewith, and vomit it. — V. 27.] It is not good to eat much honey, &c. — (o) 1 Tim. 5. 23. Drink no longer water, but drink a little wine for thy stomach's sake, and thine often infirmities. (p) Isa. 38.

21. For Isaiah had said, Let him take a lump of figs, and lay it for a plaister upon the boil; and he shall recover. (q) Psal. 127. 2. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep (v) Eccles. 5. 12. The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep. 2 Thes. 3. 10—12. For even when we were with you, this we commanded you, That if any would not work, neither should he eat. — V. 12. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Prov. 16. 26. He that laboureth, laboureth for himself; for his mouth craveth it of him. (f) Eccles. 3. 4. — 11. A time to weep, and a time to laugh; a time to mourn, and a time to dance. — V. 11.] He hath made every thing beautiful in his time: also he hath set the world in their heart, &c. — (1) 1 Sam. 19. 4. 9. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the King sin against his servant, against David; because he hath not sinned against thee; and because his works have been to thee-ward very good. V. 5.] For he did put his life in his hand and slew the Philistines, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoyce; wherefore then wilt thou sin against innocent blood, to slay David without a cause? 1 Sam. 23. 13, 14. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, &c. — V. 14.] And Ahimelech answered the King, and said, And who is so faithful among all thy servants as David, which is the Kings son-in-law, and goes at thy bidding, and is honourable in thine house? (x) Rom 13. 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the Law. * Luk. 10. 33, 34, 35. But a certain Samaritan as he journeyed, came where he was, and when he saw him, he had compassion on him; V. 34.] And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him, &c. — (x) Col. 3. 12, 13. Put on therefore, as the Elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. V. 13.] Forbearing one another, and forgiving one another, if any man hath a quarrel against any, even as Christ forgave you, so also do ye. (y) Jam. 3. 17. But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, &c. — (z) 1 Pet. 3. 8, 9, 10, 11. Finally, be all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous. V. 9.] Not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are therefore called that ye should inherit a blessing. V. 10.] For he that will love life, and see good dayes, let him refrain his tongue from evil, and his lips that they speak no guile. V. 11.] Let him eschew evil, and do good, let him seek peace and ensue it. Prov. 15. 1. A soft answer turneth away wrath, but grievous words stir up anger. Judg. 8. 1, 2, 3. And the men of Ephraim said unto him, Why hast thou served us thus? Thou calledst us not when thou wentest to fight with the Midianites; and they did chide with him sharply. V. 2.] And he said unto them, What have I done now in comparison of you?

Is not the gleanings of the grapes of Ephraim better then the vintage of Abiezer? V. 3.] God hath delivered into your hands the Princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you? Then their anger was abated towards him, when he had said that.

forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succouring the distressed, and protecting and defending the innocent ^b.

(a) *Mat. 5. 24.* Leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother. *Eph. 4. 2.* — 32. With all lowliness and meekness, with long-suffering, forbearing one another in love — *V. 31.*] And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Rom. 12. 17.* — 20, 21. *Recompence to no man evil for evil, &c.* — *V. 20.*] Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head. *V. 21.*] Be not overcome with evil, but overcome evil with good. (b) *1 Thes. 5. 14.* Now we exhort you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men. *Job 31. 19, 20.* If I have seen any perish for want of clothing, or any poor without covering; — *V. 20.*] If his loins have not blessed me, and if he were not warmed with the fleece of my sheep. — *Mat. 25. 35, 36.* For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. *V. 36.*] Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. *Prov. 31. 8, 9.* Open thy mouth for the dumb, in the cause of all such as are appointed to destruction *V. 9.*] Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Q. What are the sins forbidden in the sixth Commandment?

A. The sins forbidden in the sixth Commandment, are, all taking away the life of our selves, or of others, except in case of publick Justice, lawful war, or necessary defence; the neglecting or withdrawing the lawful and necessary means of preservation of life, sinful anger, hatred, &c.

(a) *Alt. 16. 28.* But Paul cried with a loud voice, saying, Do thy self no harm; for we are all here. (d) *Gen. 9. 6.* Whoso sheddeth mans blood, by man shall his blood be shed: for in the image of God made he man. (e) *Num. 35. 31.* — 33. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall surely be put to death. — *V. 33.*] So ye shall not pollute the land wherein ye are: for blood, it defileth the land; and the land cannot be cleansed from the blood that is shed therein, but by the blood of him that shed it. (f) *Jer. 48. 10.* Cursed be he that doth the work of the Lord deceitfully; and cursed be he that keepeth his sword from blood. *Deut. 20.* Chap. throughout. (g) *Exod. 22. 2, 3.* If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him. *V. 3.*] If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. (h) *Mat. 25. 42, 43.* For I was an hungred, and ye gave me no meat; thirsty, and ye gave me no drink. *V. 43.*] I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. *Jam. 2. 15, 16.* If a brother or sister be naked, and destitute of daily food; *V. 16.*] And one of you say to them, Depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? *Eccles. 6. 1, 2.* There is an evil under the Sun, and it is common amongst men. *V. 2.*] A man to whom God hath given riches, wealth and honour, so that he wants nothing for his soul of all that he desireth; yet God gives him not power to eat thereof, but a stranger eateth it. This is vanity, and an evil disease. (i) *Mat. 5. 22.* But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgement; and whosoever, &c.

tred;

red^k, envy^l, desire of revenge^m, all excessive passions^o, distracting cares^o, immoderate use of meat, drink^p, labour^q, and recreations^r; provoking words^s, oppression^t, quarrelling^u, striking, wounding^x, and whatsoever else tends to the destruction of the life of any^x.

thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. (l) *Prov. 14. 30.* A sound heart is the life of the flesh, but envy the rottenness of the bones. (m) *Rom. 12. 19.* Dearly beloved, *avenge not your selves*; but rather give place unto wrath, for it is written, *vengeance is mine*: I will repay, saith the Lord. (n) *Eph. 4. 31.* Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. (o) *Mat. 6. 31—34.* Therefore take no thought, saying, *what shall we eat? or what shall we drink? or wherewithall shall we be clothed?* V. 34.] Take therefore no thought for the morrow, for the morrow shall take thought for the things of it self, sufficient unto the day is the evil thereof. (p) *1. Pet. 21. 34.* And take heed to your selves, *least at any time your hearts be over-charged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares.* *Rom. 13. 13.* Let us walk honestly, as in the day, *not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.* (q) *Ecc. 12. 12.* Furthermore, by these, my son be admonished of making many books there is no end, and much study is a weariness of the flesh. *Ecc. 2. 22, 23.* For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? V. 23.] For all his days are sorrow, and his travel, grief; yea, his heart taketh not rest in the night: *This is also vanity.* (r) *Isa. 5. 12.* And the harp, and the viol, and the tabret, and pipe, and wine are in their feasts: but they regard not the work of the Lord, nor consider the operation of his hands. (s) *Prov. 15. 1.* A soft answer turneth away wrath; but grievous words stir up anger. *Prov. 12. 18.* There is that speaketh like the piercings of a sword; but the tongue of the wise is health. (t) *Ezek. 18. 18.* As for his father, *because he cruelly oppressed and spoiled his brother by violence*; and did that which was not good among his people, lo even he shall dye in his iniquity. *Exod. 1. 14.* And they made their lives bitter with bondage, in mortar and brick, and all manner of service, in the field: all their service wherein they made them serve was with rigour. (u) *Gal. 5. 15.* But if ye bite and devour one another, take heed ye be not consumed one of another. *Prov. 23. 29.* Who hath wo? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? &c. * *Num. 35. 16, 17, 18—21.* And if he smite him with an instrument of iron (so that he dye) he is a murderer, the murderer shall surely be put to death: V. 17.] And if he smite him with throwing a stone (so that he dye) he is a murderer, the murderer shall surely be put to death. V. 18.] Or if he smite him with a hand-weapon of wood (wherewith he may dye) and he dye, he is a murderer, the murderer shall surely be put to death— V. 21.] Or in enmity smite him with his hand that he dye, he that smote him shall surely be put to death, for he is a murderer. (x) *Exod. 21.* from ver. 18. to the end, containing laws for smiters, for an hurt by chance, for an ox that goreth, and for him that is an occasion of harm.

Q. Which is the seventh Commandment?

A. The seventh Commandment is, [*Thou shalt not commit adultery.*]

(y) *Exod. 20. 24.*

Q. What are the duties required in the seventh Commandment?

A. The duties required in the seventh Commandment,

(2) 1 *Thes.* 4. 4. That every one of you should know how to possess his vessel in sanctification and honour. *Job* 31. 1. I have made a covenant with mine eyes; why then should I think upon a maid? 1 *Cor.* 7. 34. There is a difference also between a wife and a virgin; the unmarried

woman careth for the things of the Lord, that she may be holy, both in body and spirit: but she that is married careth for the things of the world, how she may please her husband. (a) *Col.* 4. 6. Let your speech be always with grace, seasoned with salt; that ye may know how ye ought to answer every man. (b) 1 *Pet.* 3. 2. — While they behold your chaste conversation coupled with fear. (c) 1 *Cor.* 7. 2. — 35, 36. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband. — V. 35.] And this I speak for your profit, not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. V. 36.] But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of her age, and need do require, let him do what he will; he sinneth not, let them marry. (d) *Job* 31. 1. I have made a covenant with mine eyes, why then should I think upon a maid? (e) *Act.* 24. 24, 25. And after certain dayes, when Felix came with his wife Drusilla, which was a Jew, he sent for Paul, and heard him concerning the faith of Christ. V. 25.] And as he reasoned of Righteousness, Temperance, and Judgement to come, Felix trembled, &c. — (f) *Prov.* 31. 16, 17, 18, 19, 20. To deliver thee from the strange woman, even from the stranger which flattereth with her words. V. 17.] Which forsaketh the guide of her youth, and forgetteth the covenant of her God. V. 18.] For her house inclineth to death, and her paths unto the dead. V. 19.] None that go unto her return again, neither take they hold of the paths of life. V. 20.] That thou maidst walk in the way of good men, and keep the paths of the righteous. (g) 1 *Tim.* 2. 9. In like manner also that the women adorn themselves in modest apparel with shamefastness and sobriety, not with broidered haire, or gold, or pearl, or costly array. (h) 1 *Cor.* 7. 2. — 9. Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband — V. 9.] But if they cannot contain, let them marry, for it is better to marry than to burn. (i) *Prov.* 5. 19, 20. Let her be as the loving Hind and pleasant Roe; let her breast satisfy thee at all times, and be thou ravished always with her love. V. 20.] And why wilt thou, my son, be ravished with a strange woman, and embrace the bosome of a stranger. (k) 1 *Pet.* 3. 7. Likewise, ye husbands, dwell with them according to knowledge, giving honour to the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. (l) *Prov.* 31. 11—27, 28. The heart of her husband doth safely trust in her; so that he shall have no need of spoile. — V. 27. She looketh well to the ways of her household, and eateth not the bread of idleness. V. 28.] Her children arise up and call her blessed: her husband also praiseth her. (m) *Prov.* 5. 8. Remove thy way from her, and come not nigh the door of her house. *Gen.* 39. 8, 9, 10. But Joseph refused, and said unto his masters wife, Behold my master knoweth not what is with me in the house, and he hath committed all that he hath into my hand. V. 9.] There is none greater in this house than I; neither hath he kept back anything from me, but thee, because thou art his wife; How then can I do this great wickedness, and sin against God? V. 10.] And it came to pass, as the spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

Q. What are the finnes forbidden in the seventh Commandment?

A. The

A. The finnes forbidden in the seventh Commandment, besides the neglect of the duties required^a, are, adultery, fornication^o, rape, incest^p, sodomy, and all unnatural lusts^q, all unclean imaginations, thoughts, purpose and affections^r, all corrupt or filthy communications, or listening thereunto^s; wanton looks^t, impudent, or light behaviour; immodest apparel^u; prohibiting of lawful^v, and dispensing with unlawful marriages^x, allowing, tolerating, keeping of stews, and resorting to them^y; intangling vows of single life^z; undue delay of marriage^a, having more wives or husbands than one, at the same time^b; unjust divorce^c, or disfection^d; idleness, gluttony, drunkenness^e, unchaste company^f, lascivious songs, books, pictures, dancings, stage-plays^g, and all other provocations to, or acts of uncleanness either in our selves or others^h.

(n) *Pro. 5. 7.* Hear me now therefore, O ye children, and depart not from the words of my mouth. (o) *Heb. 13. 4* Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *Gal. 5. 19.* Now the works of the flesh are manifest, which are these, Adultery, Fornication, uncleanness, Lasciviousness, &c. (p) *2 Sam.*

13. 14. Howbeit he (*viz. Amnon*) would not hearken unto her voice, but being stronger then she, forced her, and lay with her. *1 Cor. 5. 1.* It is reported commonly that there is fornication among you, and such fornication as is not so much as to be named among the Gentiles, that one should have his fathers wife. (q) *Rom. 1. 24--26. 27.* Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves. *V. 26.* For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature. *V. 27.* And likewise also the men, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly, and receiving in themselves that recompence, of their error which was meet. *Lev. 20. 15, 16.* And if a man lie with a beast, he shall surely be put to death, and ye shall slay the beast. *V. 16.* If a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death: their blood shall be upon them. (r) *Mat. 5. 28.* But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. *Mat. 15. 19.* For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, &c. *Col. 3. 5.* Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. (s) *Eph. 5. 3, 4.* But fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints: *V. 4.* Neither filthiness, nor foolish talking, nor jesting, which are not convenient. *Pro. 7. 5--21, 22.* That they may keep thee from the strange woman, from the stranger which flattereth with her words. *V. 21.* With much fair speech she caused him to yield, with the flattering of her lips she forced him. *V. 22.* He goeth after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the flocks. (t) *Is. 3. 16.* Moreover the Lord saith, because the daughters of Sion, are haughty & walk with stretched out necks, and wonton eyes, walking & mincing as they go, and making a tinkling with their feet. *2 Pet. 2. 14.* Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, &c. (u) *Pro. 7. 10--13.* And behold there met him a woman with the attire of an harlot, and subtil of heart. *V. 13.* So she caught him and kissed him, and with an impudent face said unto him. * *1 Tim. 4. 3.* Forbidding to marry, and commanding to abstain from meats, which God hath commanded to be received with thanksgiving of them who believe and know the truth. (x) *Lev. 18.* from ver. 1. to the 21. *Mark 6. 18.* For John said unto Herod, It is not lawful for thee to have thy brothers wife. *Mal. 2. 11, 12.* Judah hath dealt treacherously, and an abomination is committed

mitted in Israel, and in Jerusalem; for Judah hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange God. V. 12.] The Lord will cut off the man that doth this; the master and the scholar out of the Tabernacles of Jacob, and him that offereth an offering unto the Lord of host. (f) 1 Kjn. 15. 12. And be (viz. Ala) took away the Sodomites out of the land, and removed all the Idols that his fathers had made. 2 King. 23. 7. And be (viz. Josiah) brake down the houses of the Sodomites that were by the houses of the Lord, where the women wove hangings for the grove. Deut. 23. 17, 18. There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel, V. 18.] Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God, for any vow: for even both these are an abomination unto the Lord thy God. Lev. 19. 29. Do not prostitute thy daughter, to cause her to be a whore, lest the land fall to whoredom and become full of wickedness. Jer. 5. 7. How shall I pardon thee for thou? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses. Pro. 7. 24. 25, 26, 27. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. V. 25.] Let not thine heart decline to her ways, go not astray in her paths. V. 26.] For she hath cast down many wounded, yea many strong men have been slain by her. V. 27.] Her house is the way to hell, going down to the chambers of death. (z) Mat. 19. 10, 11. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. V. 11.] But he said unto them, all men cannot receive this saying, save they to whom it is given. (a) 1 Cor. 7. 7, 8, 9. For I would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, another after that. V. 8.] I say therefore to the unmarried and widows, it is good for them if they abide even as I. V. 9.] But if they cannot contain, let them marry; for it is better to marry, than to burn. Gen. 38. 26. And Judah acknowledged them, and said, she hath been more righteous than I; because I gave her not to Shelah my son; and he knew her again no more. (b) Mat. 2. 14, 15. Yet ye say, Wherefore? because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. V. 15.] And did not he make one? yet had he the residue of the spirit; and wherefore one? that he might seek a godly seed; therefore take heed to your spirit, that ye deal not treacherously; Mat. 19. 5. For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh. (c) Mat. 2. 16. For the Lord the God of Israel saith that he hateth putting away; for one covering violence with his garment saith the Lord of hosts; therefore take heed to your spirits, that ye deal not treacherously. Mat. 5. 32. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery. (d) 1 Cor. 7. 12, 13. But to the rest I speak, not the Lord, if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. V. 13.] And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. (e) Ezek. 16. 49. Behold this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her, and her daughters; neither did she strengthen the hand of the poor and needy. Pro. 23. 30, 31. ———— They that tarry long at the wine they that go to seek new wine. V. 31.] Look not upon the wine when it is red ———— V. 33.] Thine eyes shall behold strange women, and thy heart shall utter perverse things. (f) Gen. 39. 10. And it came to pass as the spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. Prov. 5. 8. Remove thy way far from her and come not near the door of her house. (g) Eph. 5. 4. ———— Neither filthiness, nor foolish, talking, nor jestings, which are not convenient, but rather giving of thanks. Ezek. 23. 14, 15, 16. And that she encrased her whoredom; for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion. V. 15.] Girded with girdles upon their loynes, exceeding in dyed attire upon their heads, all of them Princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity. V. 16.] And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Caldea. Ezech. 23. 15, 16, 17. And it shall come to pass in that day, that Tyre shall be forgotten 70 years, according to the days of one King: after the end of 70 years shall Tyre sing as an harlot. V. 16.] Take an Harp go about the city, thou harlot, thou hast been forgotten; make sweet melody, sing many songs that thou mayst be remembered. V. 17.] And it shall come to pass after the end of 70 years, that the Lord, will visit Tyre, and she shall turn to her hire, and commit fornication with all the kingdoms of the world upon the face of the earth.

Isa. 3. 16. Moreover, the Lord saith, Because the daughters of Sion are haughty, and walk with stretched forth necks, and wanton eyes, *walking and mincing as they go, and making a tinkling with their feet.* *Mar. 6. 12.* And when the daughter of the said Herodias came in, and danced and pleased Herod, and them that sat with him, the King said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. — &c. *Rom. 13. 13.* Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, nor, &c. *1 Pet. 4. 3.* For the time past of our life may suffice us to have wrought the will of the Gentiles, *when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.* (b) *2 King. 9. 30.* And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window. Compared with *Jer. 4. 30.* And when thou art spoiled, what wilt thou do? though thou cloathest thy self with crimson, though thou deckest thee with ornaments of gold, though thou venest thy face with painting, in vain shalt thou make thy self fair; thy lovers will despise thee, they will seek thy life: and with *Ezek. 23. 40.* And furthermore, ye have sent for men to come from far, unto whom a messenger was sent; and lo they came for whom thou didst wash thy self, paintedst thine eyes, and deckedst thy self with ornaments.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, [Thou shalt not steal.]

(i) *Exod. 10. 17.*

Q. What are the duties required in the eighth Commandment?

A. The duties required in the eighth Commandment, are, truth, faithfulness, and justice in contracts, and commerce between man and man^k; rendering to every one his due^l; restitution of goods unlawfully detained from the right owners thereof^m;

(k) *Psal. 15. 2.* — 4. He that walketh uprightly, and worketh righteously,

and speaketh the truth in his heart. — *V. 4.* — be that sweareth to his own hurt, and changeth not. *Zech. 7. 4.* — 10. Then came the word of the Lord of hosts unto me, saying, — *V. 10.* And oppress not the widow, nor the fatherless, nor the stranger, nor the poor, and let none of you imagine evil against his brother in your hearts. *Zech. 8. 16, 17.* These are the things that ye shall do. Speak every man the truth to his neighbour, execute the judgement of truth and peace in your gates. *V. 17.* And let none of you imagine evil in your hearts against his neighbour, and love no false oath, for all these are things that I hate, saith the Lord. (l) *Rom. 13. 7.* Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (m) *Lev. 6. 2, 3, 4, 5.* If a soul sin, and commit a trespass against the Lord, and lie to his neighbour in that which was delivered him to keep, or in fellowship, or in any thing taken away by violence, or hath deceived his neighbour; *V. 3.* Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein: *V. 4.* Then it shall be because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully given, or that which was delivered him to keep, or the lost thing which he found. *V. 5.* Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his Trespas offering. Compared with *Luke 19. 8.* And Zacheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four fold.

(n) Luke 6. 30---38. Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again. — V. 38.] Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give into your bosom; for with the same measure that you mete, it shall be measured to you again. 1 Job. 3. 17. But whose bath this worlds good, and seeth his brother bath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Eph. 4. 28. Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. Gal. 6. 10. As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith. (o) 1 Tim. 6. 6, 7, 8, 9. But godliness with contentment is great gain. V. 7.] For we brought nothing into this world, and it is certain we can carry nothing out. V. 8.] And having food and raiment, let us be therewith content. V. 9.] But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Gal. 6. 14. But God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world. (p) 1 Tim. 5. 8. But if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse then an infidel. (q) Pro. 27. from v. 23. to the end. Be thou diligent to know the state of thy flocks, and look well to thy herds. V. 24.] For riches are not for ever, — &c. Eccles. 2. 24. There is nothing better for a man, then that he should eat and drink, and make his soul enjoy good in his labour: This also I saw was from the hand of God. Ecc. 3. 12, 13. I know that there is no good in them, but for a man to rejoyce and do good in his life; V. 13.] And also that every man should eat and drink, and enjoy the good of all his labours; it is the gift of God. 1 Tim. 6. 17, 18. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. V. 18.] That they do good, that they be rich in good works, ready to distribute, willing to communicate. Isa. 38. 1. In those dayes was Hezekiah sick unto death; and Isaiah the Prophet came to him, and said, Thus saith the Lord, Set thine house in order, for thou shalt die, and not live. Mat. 11. 8. Behold, they that wear soft clothing are in kings houses. (v) 1 Cor. 7. 20. Let every man abide in the same calling wherein he was called. Gen. 2. 15. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. Gen. 3. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, &c. (f) Eph. 4. 28. Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth. Pro. 10. 4. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich. (t) Job. 6. 12. When they were filled, he said unto his Disciples, Gather up the fragments that remain, that nothing be lost. Prov. 21. 20. There is treasure to be desired and oil in the dwellings of the wise; but a foolish man spendeth it up. (u) 1 Cor. 6. from vers. 1. to vers. 9. Dare any of you having a matter against another, go to law before the unjust, and not before the Saints? — and so on. * Prov. 6. From verse 1. to ver. 6. My son if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, &c. — Prov. 11. 15. He that is surety for a stranger shall smart for it, and he that baseth suretyship is sure.

giving, and lending freely, according to our abilities, and the necessities of othersⁿ; moderation of our judgements, wills, and affections, concerning worldly goods^o; a provident care and study to get^p, keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition^q; a lawful calling^r, and diligence in it^s; frugality^t, avoiding unnecessary law-suits^u, and suretyship, or other like engagements^{*}; and an endeavour by all just, and lawful means, to procure, preserve, and further the wealth and out-

ward estate of others, as well as our own².

(x) *Lev. 25. 35.* And if thy brother be waxen

poor, and fallen to decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee. *Deut. 22. 1, 2, 3, 4.* Thou shalt not see thy brother's ox, or his sheep go astray, and hide thyself from them; thou shalt in any case bring them back again unto thy brother. *V. 2.*] And if thy brother be not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. *V. 3.*] In like manner shalt thou do with his ass, and with his raiment, and with all lost things of thy brothers that thou hast found; thou maist not hide thyself. *V. 4.*] Thou shalt not see thy brother's ox or his ass fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again. *Exod. 23. 4, 5.* If thou meet thine enemies ox or ass going astray, thou shalt surely bring it back to him again. *V. 5.*] If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him. *Gen. 47. 14, 20.* And Joseph gathered up all the money that was found in the land of Egypt, and Canaan, for the corn which they bought, and he brought the money into Pharaoh's house. — *V. 20.*] And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's. *Phil. 2. 4.* Look not every man at his own things, but every man also upon the things of others. *Mat. 22. 39.* And the second is like unto it, Thou shalt love thy neighbour as thyself.

Q. What are the sins forbidden in the eighth Commandment?

A. The sins forbidden in the eighth Commandment, besides the neglect of the duties required¹ are, theft², robbery³, man stealing^b, and receiving any thing that is stolne^c; fraudulent dealing^d, false weights and measures^e, removing landmarks^f; injustice and unfaithfulness in contracts between man and man^s, or in matters of trust^h;

(y) *Jam. 2. 15, 16.* If a brother or sister be naked, and destitute of daily food. *V. 16.*] And one of you say to them, Depart in peace; be ye warmed, and filled; but give them not those things

which are needful to the body, what doth it profit? *1 John 3. 17.* But whose hath thy world's good and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (z) *Eph. 4. 28.* Let him that stole steal no more, but rather, &c. — (a) *Psal. 62. 10.* Trust not in oppression, become not vain in robbery, &c. (b) *1 Tim. 1. 10.* [The law was made] For whoremongers, for defilers of themselves with mankind, for men stealers, for lyars, &c. and if there be any other thing contrary to sound doctrine. (c) *Pro. 29. 24.* Whoso is partner with a thief he leish his own soul: he heareth cursing, and berayeth it not. *Psal. 50. 18.* When thou sawest a thief, thou consentedst with him, &c. (d) *1 Thes. 4. 6.* That no man go beyond and defraud his brother in any matter; because the Lord is the avenger of all such, as we also have forewarned you and testified. (e) *Prov. 11. 1.* A false balance is an abomination to the Lord; but a just weight is his delight. *Prov. 20. 10.* Diverse weights, and diverse measures, both of them are alike: abomination to the Lord. (f) *Deut. 19. 14.* Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, &c. *Prov. 23. 10.* Remove not the old land-mark; and enter not into the fields of the fatherless. (g) *Amos 8. 5.* — Saying, When will the new Moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat; making the Ephah small, and the shekel great, and falsifying the balances by deceit? *Psal. 37. 21.* The wicked borroweth and payeth not again; but the righteous sheweth mercy and giveth. (h) *Luk. 16. 10, 11, 12.* He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. *V. 11.*] If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust, the true riches? *V. 12.*] And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

• oppress-

oppressionⁱ, extortion^k, usury^l, bribery^m, vexatious law-suitsⁿ, unjust inclosures, and depopulations^o; ingrossing commodities to enhance the price^p, unlawful callings^q, and all other unjust, or sinfull wayes of taking, or with-holding from our neighbour what belongs to him, or of enriching our selves^r: covetousnesse^t, inordinate prizing and affecting worldly goods^u; distrustful and distracting cares and studies in getting, keeping, and using them^v, envying at the prosperity of o-

(i) *Ezek. 22. 29.* The people of the land have used oppression, and exercised robbery, and vexed the poor and needy; yea they have oppressed the stranger wrongfully.

Lev. 25. 17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God. (k) *Mat. 23. 25.* Wo unto you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and platter, but within they are full of extortion and excess.

Ezek. 22. 12. In thee have they taken gifts, to shed blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord. (l) *Psal. 15. 5.* He that putteth not out his money to usury, nor taketh a reward against the innocent; he that, &c. — (m) *Job 15. 34.* For the congregation of hypocrites shall be desolate, and fire shall consume the Tabernacle of bribery. (n) *1 Cor. 6. 6, 7, 8.* But brother goeth to law with brother, and that before the unbelievers. V. 7.] Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do you not rather suffer your selves to be defrauded? V. 8.] Nay, you do wrong, and defraud, and that your brethren. *Prov. 3. 29, 30.* Devise not evil against thy neighbour, seeing he dwelleth securely by thee. V. 30.] Strive not with a man without cause, if he have done thee no harm. (o) *Isa. 5. 8.* Wo unto them that join house to house, and lay field to field, till there be no place, that they may be placed alone, in the midst of the earth. *Mich. 2. 2.* And they covet fields, and take them by violence, and houses, and take them away; so they oppress a man and his house, even a man and his heritage. (p) *Prov. 11. 26.* He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it. (q) *Act. 19. 19.* — 24, 25. Many also of them which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it 50000 pieces of silver. — V. 24.] For a certain man named Demetrius, a Silver-smith, who made silver shrines for Diana, brought no small gain unto the Crafts-men. V. 25.] Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. (r) *Job 20. 19.* Because he hath oppressed and forsaken the poor, because he hath violently taken away an house which he built not. *Jam. 5. 4.* Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. *Prov. 21. 6.* The getting of treasures by a lying tongue, is a vanity tossed too and fro of them that seek death. (s) *Luk. 12. 15.* And he said unto them, Take heed, and beware of covetousnesse: for a mans life consisteth not in the abundance of the things that he possesseth. (t) *1 Tim. 6. 5.* Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from which withdraw thy self. *Col. 3. 2.* Set your affections on things above, not on things on the earth. *Prov. 23. 5.* Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they flee away as an Eagle towards heaven. *Psal. 62. 10.* — If riches increase, set not your heart upon them. (u) *Mat. 6. 25.* — 31. — 34. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on; is not the life more then meat? and the body then raiment? — V. 31.] Therefore take no thought, saying, What shall we eat? or, &c. — V. 34.] Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self; sufficient to the day is the evil thereof. *Ecc. 5. 12.* The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

thers*:

chers *: as likewise idleness *, prodigality, wastful gaming, and all other wayes whereby we do unduly prejudice our own outward estate: and defrauding our selves of the due use and comfort of that estate which God hath given us *.

* Psal. 73. 3. For I was envious at the foolish, when I saw the prosperity of the wicked. Psal. 37.

1—7. Fret not thy self because of evil doers, nor be thou en-

vions against the workers of iniquity.— V. 7.] Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. (x) 2 Thes. 3. 11. For we hear that there are some who walk among you disorderly, working not at all, but are busie-bodies. Pro. 18. 9. He also that is slothful in his work, is brother to him that is a great waster, (y) Pro. 21. 17. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. Pro. 23. 20, 21. Be not among wine-bibbers, among riotous eaters of flesh. V. 21.] For the drunkard and glutton shall come to poverty, and drowsiness shall cloth a man with rage. Pro. 28. 19. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. (z) Eccl. 4. 8. There is one alone, and there is not a second, yea he hath neither child nor brother; yet there is no end of all his labour, nor is his eye satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity; yea it is a fore evil. Eccl. 6. 2. A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof; but a stranger eateth it. This is vanity, and an evil disease. 1 Tim. 5. 8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, [Thou shalt not bear false witness against thy neighbour *.]

(a) Exod. 20. 16.

Q. What are the duties required in the ninth Commandment?

A. The duties required in the ninth Commandment are, the preserving and promoting of truth between man and man ^b, and the good name of our neighbour as well as our own: appearing, and standing for ^d, and from the heart ^c, sincerely ^f, freely ^e,

(b) Zech. 8. 16. These are the things that ye shall do, Speak every man truth to his neighbour, execute the

judgement of truth and peace in your gates. (c) 3 John ver. 12. Demetrius hath a good report of all men, and of the truth it self; yea, and we also bear record; and ye know that our record is true. (d) Prov. 31. 8, 9. Open thy mouth, judge righteously, and plead the cause of the poor. V. 9.] Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. (e) Psal. 15. 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart. (f) 2 Chron. 19. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. (g) 1 Sam. 19. 4, 5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works to thee-ward have been very good. V. 5.] For he did put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel: thou sawest it, and didst rejoyce. Wherefore then wilt thou sin against innocent blood, to slay David without a cause?

clear-

clearly^h, and fullyⁱ, speaking the truth; and onely the truth, in matters of judgement and justice^k, and in all other things whatsoever^l; a charitable esteem of our neighbours^m; loving, desiring, and rejoycing in their good nameⁿ, sorrowing for^o, and covering of their infirmities^p; freely acknowledging their gifts and graces^q; defending their innocency^r; a ready receiving of a good report^s, and unwillingness to admit of an evil report

(h) *Jos. 7. 19.* And *Josiah* said unto *Achan*, My son, give I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me

now what thou hast done; hide it not from me. (i) 2 *Sam. 14. 18, 19, 20.* Then the King answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my Lord the King now speak. V. 19.] And the King said, Is not the hand of *Joab* with thee in all this? and the woman answered and said, As thy soul liveth, my Lord the King, none can turn to the right hand or to the left, from ought that my Lord the King hath spoken, for thy servant *Joab* he bad me, and he put all these words in the mouth of thine hand-maid; V. 20.] To fetch about this forme of speech, hath thy servant *Joab* done this thing; and my Lord is wise, &c. — (k) *Lev. 19. 15.* Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. *Prov. 14. 5—25.* A faithful witness will not lie, but a false witness will utter lies. V. 25.] A true witness delivereth soules, but a deceitful witness speaketh lies. (l) 2 *Cor. 1. 17, 18.* When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? V. 18.] But as God is true, our word toward you was not yea and nay. *Eph. 4. 25.* Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (m) *Heb. 6. 9.* But beloved, we are persuaded better things of you, and things that accompany Salvation. 1 *Cor. 13. 7.* [Charity] beareth all things, beleeveeth all things, hopeth all things, endureth all things. (n) *Rom. 1. 8.* First I thank my God through *Jesus Christ* for you all, that your faith is spoken of throughout the whole world. 2 *Joh. ver. 4. 1.* I rejoyce greatly that I found of thy children walking in the truth, as we have received a Commandment from the father. 3 *Joh. ver. 3, 4.*] For I rejoyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. V. 4.] I have no greater joy, then to hear that my children walk in the truth. (o) 2 *Cor. 2. 4.* For out of much affliction and anguish of heart I wrote to you, with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly towards you. 2 *Cor: 12. 21.* — And least when I come again my God will humble me among you, and that I shall bewail many, who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. (p) *Prov. 17. 9.* He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. 1 *Pet. 4. 8.* And above all things have fervent charity among your selves; for charity shall cover a multitude of sins. (q) 1 *Cor. 1. 4, 5.* — 7. I thank my God always in your behalfe for the grace of God which is given by *Jesus Christ*. V. 5.] That in every thing ye are enriched by him in all utterance, and in all knowledge — V. 7.] So that ye come behind in no gift, waiting for the coming of the Lord *Jesus Christ*. 2 *Tim. 1. 4, 5.* — Greatly desiring to see thee being mindful of thy teares, that I may be filled with joy. V. 5.] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy Grand-mother *Lois*, and thy mother *Eunice*; and I am persuaded that in thee also. (r) 1 *Sam. 22. 14.* Then *Ahimelech* answered the King and said, And who is so faithful among all thy servants as *David*, which is the Kings-son-in-law, and goeth at thy bidding, and is honorable in thy house? (s) 1 *Cor. 13. 6, 7.* [Charity] rejoyceth not in iniquity, but rejoyceth in the truth; V. 7.] Beareth all things, beleeveeth all things, hopeth all things, endureth all things.

concerning them (f), discouraging tale-bearers (a), flatterers (x), and slanderers (x), love and care of our own good name, and defending it when need requireth (y), keeping of lawful promises (z), studying and practising of whatsoever things are true, honest, lovely, and of good report (4).

(u) Prov. 25. 23. The North wind driveth away rain: so doeth an angry countenance a backbiting tongue. (v) Prov. 26. 24, 25. He that hateth dissembleth with his lips, and layeth up deceit within him: v. 25.] When he speaketh fair, believe him not, for there are seven abominations in his heart. (x) Psal. 101. 5. Who so privily slandereth his neighbour, him will I cut off, &c. (y) Prov. 22. 1. A good name is rather to be chosen than great riches, and loving favour than silver and gold. Job. 8. 49. *Job answered, I have not a devil: but I honour my Father, and ye do dishonour me.* (z) Psal. 15. 4. — He that sweareth to his own hurt, and changeth not. (a) Phil. 4. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

Q What are the sins forbidden in the ninth Commandment?

A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good name of our neighbours as well as our own (b), especially in publick judicature (c), giving false evidence (d), suborning false witnesses (e), wittingly appealing and pleading for an evil cause, outfacing

(i) Psal. 15. 3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taking up a reproach against his neighbour.

(b) 1 Sam. 17. 28. Eliab his older brother heard when he spake unto the men: and Eliab's anger was

kindled against David, and he said, why comest thou down hither, and which whom hast thou left those

few sheep in the wilderness? I know thy pride, and the baughtiness of thy bears, &c. 2 Sam. 16. 3.

And the King said, and where is thy masters son? And Ziba said to the King, behold he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the Kingdom of my father. 2 Sam. 17. 10.

15. 16. He said unto me again, stand I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me. v. 10.] So I stood upon him, and slew him, because I was sure that he could not live, after that he was fallen; and I took the crown that was on his head, and the bracelets from his arm, and have brought them hither to my lord. — v. 15.] And David called one of the young men, and said, go fall upon him. And he smote him, that he died. v. 16.] And David said unto him, thy blood is upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lords anointed. (c) Lev. 19. 15. Ye shall do no unrighteousness in judgments; thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour. Hab. 1. 4. Therefore the law is slack, and judgments doth never go forth for the wicked doth compass about the righteous; therefore wrong judgments proceedeth. (d) Prov. 19. 5. A false witness shall not be unpunished, and he that speaketh lies shall not escape. Prov. 6. 16. — 19. There are six things which the Lord hateth, yea seven are an abomination unto him — v. 19.] A false witness that speaketh lies, and he that soweth discord among brethren. (e) Ait. 6. 13. And they set up false witness, who said, This man ceaseth not to speak blasphemous words against this holy place and the Law: —

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(f) *Jer. 9. 3* — 5. And they bend their tongue like their bow, for lies: but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and know not me. [atch the Lord. — v. 5.] And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. *Mat. 24. 2-5*. And when he was called forth, Tertullian began to accuse him saying, &c. — v. 5.] For we have found this man a perfidious fellow, and a mover of sedition amongst all the Jews throughout the world, and a ring-leader of the sect of the Nazarens. *Psal. 12. 3, 4*. The Lord shall cut off all flattering lips, & the tongue that speaketh proud things, v. 4.] Who have said, with our tongues we will prevail, our lips are our own; who is Lord over us? *Pf. 52. 1, 2, 3, 4*. Why boastest thou thyself in mischief, O thou mighty man? the goodness of God endureth continually. v. 2.] Thy tongue deviseth mischief, like a sharp razor, working deceitfully. v. 3.] Thou lovest evil more than good, & lying rather than to speak righteousness, *Eccl. v. 4.*] Thou lovest all devouring words, O thou deceitful tongue. (g) *Prov. 17. 15*. He that justified the wicked, and he that condemneth the just, even they both are a abomination unto the Lord. 1 *King 21. from ver. 9 to the 14*. And Jezebel wrote in the letter, saying, Proclaim a fast, and let Naboth on high, and set two men, sons of Belial, before him: bear witness against him, saying, Thou didst blaspheme God and the King: and then carry him out & stone him. v. 11.] And the men of the city even the Elders and the Nobles did so as Jezebel had sent unto them. — And they stoned him with stones that he died. (h) *Isai. 5. 23*. Who justify the wicked for a reward, & take away the righteousness of the righteous from him. (i) *Psal. 119. 69*. The proud have forged a lie against me: but I will keep, &c. *Luke 19. 8*. And Zacharias stood and laid unto the Lord, Behold, Lord, the half thy words I give to the poor; and if I have taken any thing from thy ministry, false accusation, I restore him four-fold. *Luke 16. 5, 6, 7*. Sauricall called everyone of his Lards debtors unto him, and said unto the first, how much owest thou unto my Lord? v. 6.] And he said an hundred measures of oil. And he said unto him. Take thy bill, and write fifty. v. 7.] Then said he to another, &c. (k) *Lev. 5. 1*. And if a Soul sin, and hear the voice of swearing, and is a witness whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity. *Deut. 13. 8*. — Thou shalt not consent unto him, nor threaten unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him. *Mat. 5. 3* — 8. 9. But Peter said, Ananias, why hast thou lied thy heart; to hide the Holy Ghost; and to keep back part of the price of the land? v. 10.] And Peter answered unto her, tell me whether you sold the land for so much? and she said, yea, for so much. v. 9.] Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? Behold the feet of, &c. — 2 *Tim. 4. 26*. At my first answer, no man stood with me, but all men sought me: I pray God that it may not be laid to their charge. (l) 1 *King. 1. 6*. And his father had now displeased him at any time in saying, why hast thou done so? *Lev. 19. 17*. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy brother, and not suffer sin upon him. (m) *Isai. 59. 4*. None called for justice, nor any pleader for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. (n) *Prov. 19. 21*. A fool uttereth all his mind; but a wise man keepeth it till afterwards. (o) 1 *Sam. 12. 9, 10*. Then answered Doeg the Edomite who was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Abimelech the son of Ahitub. v. 10.] And he enquired of the Lord for him, and gave him victuals, and the sword of Goliath the Philistine. Compared with *Psal. 51. 1, 2, 3, 4*. A Psalm of David when Doeg the Edomite came and told Saul, &c. — v. 1.] Why boastest thou thyself in mischief, O mighty man? the goodness of God, &c. and so on to v. 5. (p) *Psal. 56. 6*. Every day they wrest my words; all their thoughts are against me for evil. *Job. 2. 19*, Jesus answered, and said unto them, Destroy this Temple, &c. in three days I will raise it up. Compared with *Matt. 26. 60, 61* — At the last came two false witnesses. v. 61.] And said, This fellow said, I am able to destroy the Temple of God, and to build it in three days.

meanly of our selves or others (*h*), denying the gifts and graces of God (*i*), aggravating smaller faults (*k*) hiding, excusing, or extenuating of sins when called to a free confession (*l*), unnecessary discovering of infirmities (*m*), raising false rumours (*n*), receiving and countenancing evil reports (*o*), and stopping our eares against just defence (*p*), evil suspicion (*q*), envying or grieving at the deserved credit of any (*r*), endeavouring or desiring

(*h*) Luk. 18.9.—11. And he spake this Parable to certain that trusted in themselves, That they were righteous, and despised others.—v. 11.]

And the Pharisee stood up, and prayed thus with himself,

God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. Rom. 12.16.—Mind not high things, but condescend to men of low estate; be not wise in your own conceits. 1 Cor. 4.6. And these things, brethren, I have in a figure transferred to my selfe, and to Apollo, for thy sakes: that you might learn of us not to think of men, above that which is written, that no one of you be puffed up for one against another. Act. 12.12. And the people gave a shout, saying, It is the voice of God, and not of man! Exod. 4.10, 11, 12, 13, 14. And Moses said, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but am slow of speech, and of a slow tongue. v. 11.] And the Lord said unto him, Who hath made the mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? v. 12.] Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. v. 13.] And he said, O my Lord, send, I pray thee, by the hand of him, whom thou wilt send. v. 14.] And the anger of the Lord was kindled against Moses, &c. (*i*) Job 47.5, 6. God forbid that I should justify you; still I dye I will not remove mine integrity from me. v. 6.] My righteousnesses I will hold fast, and not let it go; my heart shall not reproach me as long as I live. Job 4.6. Is not this thy fear, thy confidence, the uprightness of thy wayes, and thy hope? (*k*) Mat. 7.3, 4, 5. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam which is in thine own eye? v. 4.] Or how wilt thou say to thy brother, Let me pull out, &c. v. 5.] Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brothers eye.

(*l*) Prov. 18.13. He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall find mercy. Prov. 30.20. Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. Gen. 3.12, 13. And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. v. 13.] — and the woman said, The Serpent beguiled me, and I did eat. Gen. 2.35. Yet thou saidst, Because I am innocent, surely his anger shall turn from me: behold I will plead with thee, because thou saidst, I have not sinned. 2 Kin. 5.25. — and Elisha said to him, Whence comest thou Gehazi? And he said, Thy servant was no whither. Gen. 4.9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; Am I my brothers keeper? (*m*) Gen. 9.22. And Cham the father of Canaan saw the nakedness of his father, and told his two brethren without. Prov. 25.9, 10. Debate thy cause with thy neighbour himself, and discover not a secret to another. v. 10.] Lest he that heareth it put thee to shame, and thine infamy turn not away. (*n*) Exod. 23.1. Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witness. (*o*) Prov. 29.12. If a Ruler bearken to lies, all his servants are wicked. (*p*) Act. 7.56, 57. And Stephen said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God. v. 57.] Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. Job 31.13, 14. If I did despise the cause of my man-servant, or maid-servant, when they contended with me; v. 14.] What then shall I do, when God riseth up? and when he visiteth, what shall I answer him? (*q*) 1 Cor. 13.5. [Covetous] doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 2 Tim. 6.4. He is proud, knowing nothing, but doing about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisinge. (*r*) Num. 11.29. And Moses said unto him, Envyest thou for my sake? Would God that all the Lords people were Prophets, and that the Lord would pour out his Spirit upon them. Mat. 21.15. And when the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeased

to impair it (f), rejoicing in their disgrace and infamy (s), scornful contempt (u), fond admiration (*), breach of lawful promises (x), neglecting such things as are of good report (y), and practising or not avoiding our selves, or not hindring, what we can in others, such things as procure an ill name (z).

(f) *Ezra* 4. 11, 13. Be it known unto the King, that the Jews who came up from thee to us, are come unto Jerusalem, building the rebellious and

bad city, and have set up the walls, &c. *8. 13.* Be it known now unto the King, that if this City be built, and the walls set up again, they will not pay tithes, tribute, and customs, and so thou shalt endanger the revenue of the Kings. (s) *Fer.* 48. 27. For was not Israel a derision unto thee? was he found among thieves? for since thou speakest of him, thou sleepest for joy. (u) *Psal.* 35. 15, 16. — 21. But in mine adversity they rejoiced, and gathered themselves together; yea, the subjects gathered themselves together, &c. — v. 16.] which hypocritical mockers in feasts they gadded upon me with their teeth. — v. 21.] Yea they opened their mouth wide against me, and said, *Abu, Abu,* our eye hath seen it. *Mat.* 27. 28, 29. And they stripped him, and put on him a scarlet robe. v. 29.] And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand, and they bowed the knee before him, and said, *Hail, King of the Jews.* (*) *Jude* v. 16. These are murmurers, complainers, walkers after their own lusts, and their mouth speaks great swelling words, having men persons in admiration because of advantage. *Alf.* 12. 22. And the people gave a great shout, saying, *It is the voice of a God, and not of a man!* (x) *Rom.* 1. 31. Without understanding, Covenant-breakers, &c. — *1 Tim.* 3. 3. Without natural affection, *Truce breakers*, false accusers, &c. (y) *1 Sam.* 2. 24. Nay my sons; for it is no good report that I hear; ye make the Lords people to transgress. (z) *1 Sam.* 12. 12, 13. And she [Tamar] answered Amnon, *Nay, my brother, do not force me: for no such thing ought to be done in Israel; do not thou this folly.* v. 13.] And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel; now therefore, &c. — *Prov.* 5. 8, 9. Remove thy way far from her, and come not nigh the door of her house. v. 9.] Lest thou give thine honour unto others, and thy years unto the cruel. *Prov.* 6. 33. A wound and dishonour shall he get, and his reproach shall not be wiped away.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbours (a).] (a) *Exod.* 20. 17.

Q. What are the duties required in the tenth Commandment?

A. The duties required in the tenth Commandment are, such a full contentment with our own condition (b), and such a charitable frame of the whole Soul toward our neighbour, as that all our inward motions and affections (b) *Heb.* 13. 5. Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. *1 Tim.* 6. 6. But Godliness with contentment is great gain.

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fections touching him tend unto and further all that good which is his (e).

(c) Job 31. 29. If I rejoiced at the destruction of him that hated me, or lift up my self when evil found him. Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep. Psal. 122. 7, 8, 9. Peace be within thy walls, & prosperity within thy palaces. v. 8.] For my brethren and companions sake, I will now say, Peace be within thee. v. 9.] Because of the house of the Lord our God, I will seek thy good, a Tim. 1. 5. Now the end of the commandment is Charity, out of a pure heart, and of a good conscience, and of faith unfeigned. Eph. 10. 3. For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the wealth of his people; and speaking peace to all his land. 1 Cor. 13. 4, 5, 6, 7. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not her self, is not puffed up. v. 5.] Doth not behave in self unseemly, seeketh not her own, is not easily provoked, thinketh on evil. v. 6.] Rejoiceth not in iniquity, but rejoiceth in the truth. v. 7.] Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate (d), envying (e), and grieving at the good of our neighbours (f), together with all inordinate motions and affections to any thing that is his (g).

(d) 1 King. 11. 4. And Ahab came into his house heavy and displeased, because of the word which Naboth had spoken to him; for he had said, I will not give thee the inheritance of my fathers, and he laid him down upon his face, and turned away his face, and would eat no bread. Eph. 5. 13. Yet all things avail us nothing, so long as I see Mordecai the Jew sitting at the Kings gate. 1 Cor. 10. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. (e) Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another. Jam. 3. 14—16. But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. v. 16. For where envying and strife is, there is confusion, and every evil work. (f) Psal. 112. 9, 10. He hath dispersed, he hath given to the poor; his righteousness endureth for ever, his horn shall be exalted for ever. v. 10.] The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. Neh. 2. 10. When Sanballat the Horonite, and Tobiah the servant the Ammonite heard of it, it grieved them exceedingly; that there was come a man to seek the welfare of the children of Israel. (g) Rom. 7. 7, 8. What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. v. 8.] But sin taking occasion by the Commandment, wrought in me all manner of concupiscence; for without the law sin was dead. Rom. 13. 9. For this, Thou shalt not commit adultery; Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. Col. 3. 5. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscences, and covetousness, which is idolatry. Deut. 5. 21. Neither shalt thou desire thy neighbours wife, nor shalt thou covet thy neighbours house, his field, his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbours.

Q. Is any man able perfectly to keep the Commandments of God?

A. No man is able, either of himself (b), or by any grace received in this life, perfectly to keep the Commandments of God (c), but doth daily break them in

thought (d), word, and deed (e). (b) Gen. 3. 2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. (c) Heb. 10. 1. For in many things we offend all. (d) 1. 2. For in many things we offend all. (e) 1. 2. For in many things we offend all.

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Q. Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others (m).

(m) Feb. 19. 11. Jesus answered, Thou

couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. (n) Feb. 19. 11. Jesus answered, Thou

couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. (n) Feb. 19. 11. Jesus answered, Thou

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Q. What

Q. What are those aggravations which make some sins more heinous than others?

A. Sins receive their aggravations,

From the persons offending (a); if they be of riper age (o), greater experience; or grace (p); eminent for profession (q), gifts (r), place (s), office (t), guides to others (u), and whose example is likely to be followed by others (v).

From the parties offended (x); if immediately a-

(a) Jer. 2. 8. The Priests said not: Where is the Lord? and they that handle the Law knew me not; the Priests also transgressed against me, and the Prophets prophesied by Baal, and walked after things that do not profit. (o) Job 32. 7. — 9. I said, Days should speak, multitude of years should teach wisdom. (p) Gen. 4. 1. Great men are not always wise, neither do the aged understand judgment. Each. 4. 1. Better is a poor and a wife child, than an old and foolish King, who will no more be admonished. (q) 1 King. 11. 4. — 9. For it came to pass when Solomon was old, that his wives turned away his heart after other gods, &c. (r) 1 Cor. 12. 31. And the Lord was against Solomon, because his heart was turned from the Lord God of Israel, which had appeared to him twice. (s) 1 Sam. 22. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord, to blaspheme, the child that is born unto thee shall surely die. (t) 1 Cor. 5. 1. It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his fathers wife. (u) Gen. 4. 12. Therefore to him that knoweth as do good, and doeth it not, to him it is sin. (v) Luk. 12. 47, 48. And the servant that knew his masters will, and prepared not himself, nor did accordingly, shall be beaten with many stripes. (x) 1 Cor. 5. 48. [But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall be much required; and to whom men have committed much, of them they will ask the more.] (f) Jer. 5. 4, 5. Therefore I said, Surely they are poor; they are foolish, they know not the way of the Lord, nor the judgment of their God. (v. 5.) I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bands.

(1) 2 Sam. 12. 7, 8, 9. And Nathan said unto David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee King over Israel, &c. — v. 8.] And I gave thee thy masters house, and his wives into thy bosom, and gave thee the house of Israel and Judah; and if that had been too little, I would moreover have given thee such and such things. (v. 9.) Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? &c. Ezek. 8. 11, 12. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jerahmeel the son of Shaphan, with every man his Cedar in his hand; and a thick cloud of incense went up. (v. 12.) Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? For they say, The Lord seeth us not; the Lord hath forsaken the earth. (u) Rom. 1. 19. Yet they know that the wrath of God is revealed against them, who call a Jew, and instruct him in Law, and makest thy boast of God, v. 18.] And knowest his will, &c. — v. 19.] — And art confident that thou thyself art a guide to the blind, a light of them which are in darkness, &c. — v. 21.] Thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? &c. (v. 22.) Gal. 2. 11, 12, 13, 14. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. (v. 12.) For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the Circumcision. (v. 13.) And the other Jews dissembled likewise with him, (v. 14.) For when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jewes, why compellest thou the Gentiles to live as do the Jewes? (x) Mar. 1. 38, 39. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and seize on his inheritance. (v. 39.) And they caught him, and cast him out of the Vineyard, and flew him.

gainst God (y), his attributes (z), and worship (a); against Christ, and his grace (b); the holy Spirit (c) his witness (d) and workings (e), against superiors, men of eminency (f) and such as we stand especially related and engaged unto (g); against any of the Saints (h), particularly weak brethren (i), the

man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall entreat for him? &c. *Act. 7.* — 4

Thou hadst not lied

unto men, but unto God. *Psa. 51. 4.* Against thee, thee only have I sinned and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. (z) *Rom. 2. 4.* Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? (a) *Mal. 1. 8.* — 14. And if ye offer the blind for a sacrifice is it not evil? and if ye offer the lame, and sick, is it not evil? offer it now to thy governor, &c. —

v. 14.] But cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my Name is dreadful among the heathen. (b) *Heb. 2. 2, 3.* For if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward, *v. 3.* How shall we escape, if we neglect so great salvation? *Heb. 12. 25.* See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. (c) *Heb. 10. 29.* Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *Mat. 12. 31, 32.*

Wherefore I lay unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men. *v. 32.]* And whosoever speaketh a word against the Son of man it shall be forgiven him, but whosoever speaketh a word against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. (d) *Eph. 4. 30.* And grieve not the holy Spirit of God, whereby ye are sealed unto the day of Redemption. (e) *Heb. 6. 4, 5.* For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, — *v. 5.]* And have tasted the good word of God, and the powers of the world to come; if they fall away, to renew them again unto repentance, &c. —

(f) *Jude ver. 8.* Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. *Num. 12. 8, 9.* — Wherefore then were ye not afraid to speak against my servants Moses? *v. 9.]* And the anger of the Lord was kindled against them, and he departed. *Isa. 3. 5.* — the child shall behave himself proudly against the ancient, and the base against the honourable. (g) *Prov. 30. 17.* The eye that mocketh at his father, and despiseth to obey his mother, the Ravens of the valleys shall pick it out, and the young Eagles shall eat it. *1 Cor. 12. 15.* And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved. *Psal. 55. 12, 13, 14, 15.* For it was not an enemy that reproached me, then I could have borne it: neither was it he that hated me, that did magnifie himself against me, then I would have hid myself from him. *v. 13.]* But it was thou, a man, mine equal, my guide, and my acquaintance. *v. 14.]* We took secret counsel together, and walked, &c. *v. 15.]* Let death seize upon them, and let them go down quickly into hell; wickedness is in their dwellings and among them. (h) *Zeph. 2. 8.* — 10, 11. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have provoked my people, &c. —

v. 10.] This shall they have for their pride, because they have reproached, and magnified themselves against the people of the Lord of hosts. *v. 11.]* The Lord will be terrible unto them, &c. — *Mat. 18. 6.* But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, &c. — *1 Cor. 6. 8.* Nay you do wrong, and defraud, and thus your brethren. *Revel. 17. 6.* And I saw the women drunken with the blood of the Saints, and of the Martyrs of Jesus, &c. —

(i) *1 Cor. 8. 11, 12.* And through thy knowledge shall thy weak brother perish, for whom Christ died? *v. 12.]* But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. *Rom. 14. 13.* — 15. — 21. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way. — *v. 14.]* But if thy brother be grieved with thy meat, now walkst thou not charitably. Destroy not him with thy meat for whom Christ died. — *v. 21.]* It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

souls of them or any other (*k*), and the common good of all or many (*h*).

(*k*) Ezek. 13. 19. And will ye pollute me among my people for handfuls of barley, and for pieces of bread to *slay the souls that should not die*, and to save the souls alive that should not live, by your lying to my people that hear your lies? 1 (v. 8. 12. But when you sin against the brethren, and wound their weak consciences, ye sin against Christ. Rev. 18. 13.] *The merchandise of gold*] And cinnamon, and o'ours, and ointments, and wine, and oil, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. Mat. 23. 15. *Ye were you Scribes and Pharisees*, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than your selves. (1) 1 Thes. 2. 15, 16. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not God, and are contrary to all men. v. 16.] *Forbidding us to speak to the Gentiles, &c.* — Job. 12. 10.] *Did not Achan* the son of Zorah, commit a trespass in the accursed thing, and wrath fell on all the Congregation of Israel? and that man perished not alone in his iniquity.

From the nature and quality of the offence (*m*), if it be against the expresse letter of the Law (*n*), break many Commandments, contain in it many sins (*o*), if not onely conceived in the heart, but breaks forth in words and actions (*p*), scandalize others (*q*), and ad-

(*m*) Prov. 6. 30. to the end. Men do not despise a thief, if he steal to satisfy his soul, when he is hungry. v. 31.] But if he be found he shall restore seven-fold, &c. v. 3.] But who so committeth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul. V. 31.] A wound and dishonour shall he get, and his reproach shall not be wiped away, &c. — (n) Ezek. 9. 10, 11, 12. And now, O our God, what shall we say after this? for we have forsaken thy Commandments, V. 11.] *Which thou hast commanded by thy Prophets*, saying, The land unto which ye go is an unclean land with the filthiness of the people, &c. v. 12.] Now therefore give not your daughters to their sons, nor, &c. — 1 King. 11. 9, 10. And the Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel, who had appeared to him twice, v. 10.] And had commanded him concerning this thing, that he shoud not go after other gods; but he kept not that which the Lord commanded him.

(o) Col. 3. 5. Mortifie therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry. 1 Tim. 6. 10. For the love of money is the root of all evil; which while some have coveted after they have erred from the faith, and pierced themselves through with many sorrows. Prov. 5. 8, 9, 10, 11, 12. Remove thy way far from her, and come not nigh the door of her house. v. 9.] *Lest thou give shine honour unto others, and thy years unto the cruel.* v. 10.] *Lest strangers be filled with thy wealth, &c.* v. 11.] And thou mourn at the last when thy flesh and body are consumed, v. 12.] And say, How have I hated instruction, and my heart despised reproof! Prov. 6. 31, 33. But who so committeth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul. v. 33.] A wound and dishonour shall he get, &c. — Job. 7. 21. When I saw among the spoiles a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold of 50 shekels weight, then I covered them, and took them, &c. — (p) Jam. 1. 14, 15. But every man is tempted when he is drawn away of his own lusts, and enticed. v. 15.] Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death, Mat. 5. 22. But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the Council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Mich. 2. 1. Wo unto them that devise iniquity, that work evil upon their beds; when the morning is light they practise it, because it is in the power of their hand. (q) Mat. 18. 7. Wo to the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh. Rom. 2. 23, 24. Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God. v. 24.] For the name of God is blasphemed among the Gentiles through you, as it is written.

mit of no reparation (r); if against means (f), mercies (t), judgments (u), light of nature (*), conviction of conscience (x); publick or private admonition (y), censures of the Church (z), civil punishments (a), and our own (r) *Deut. 32. 22.* If a

man be found *bing*

with a woman married to an husband, then they shall both of them dye: So shalt thou put away evil from Israel. Compared with v. 28, 29. If a man find a damsel that is a virgin which is not betrothed, and lay hold on her, and lye with her, and they be found, v. 29.] Then the man that lay with her shall give to the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his dayes. *Prov. 6. 32, 33, 34, 35.* But whoso committeth adultery with a woman, lacketh understanding: he that doth it, *destroyeth his own Soul.* v. 33.] A wound and dishonour shall he get, and his reproach shall not be wiped away. v. 34.] For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. v. 35.] He will not regard any ransom, nor rest content, though thou givest many gifts.

(f) *Matt. 11. 21, 22, 23, 24.* Wo unto thee *Corazin*, wo unto thee *Bethsaida*; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. v. 22.] But I say unto you, it shall be more tolerable for Tyre and Sidon, &c. v. 23.] And thou *Capernaum* that art lifted up to heaven shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. v. 24.] But I say unto you that it shall be more tolerable for Sodom, &c. — *Jeb. 15. 22.* If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

(t) *Isai. 1. 3.* The ox knoweth his owner, and the ass his masters crib, but Israel doth not know; my people doth not consider. *Deut. 32. 6.* Do ye thus requite the Lord, O foolish people, and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? (u) *Amos 4. 8, 9, 10, 11.* So two or three cities wended unto one city to drink water; but they were not satisfied; yet have they not returned unto me, saith the Lord. v. 9.] I have smitten you with blasting and mildew, &c. yet have ye not returned unto me, saith the Lord. v. 10.] I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword, &c. yet have ye not, &c. v. 11.] I have overthrown some of you as I overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning; yet have ye not returned unto me, saith the Lord. *Jer. 5. 3.* O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their face harder than a rock, and refused to return.

(*) *Rom. 1. 16, 17.* For this cause God gave them up to vile affections; for even their women did change the natural use in to that which is against nature. v. 27.] And likewise the men leaving the natural use of the women, &c. — and receiving in themselves that recompence of their error that was merited.

(x) *Rom. 1. 24.* Who knowing the judgements of God, that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them. *Dan. 5. 12.* And thou, O Belshazzar his son, hast not humbled thy heart, though thou knowest all this. *Tit. 3. 10, 11.* A man that is an heretic, for the first and second admonition reject. v. 11.] Knowing that he that is such, is subverted, and sinneth, being condemned of himself. (y) *Prov. 29. 1.* He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy. (z) *Tit. 3. 10.* A man that is an heretic after the first and second admonition, reject. *Matt. 18. 17.* And if he shall neglect to hear them, tell it to the Church; but if he neglect to hear the Church, let him be as an Heathen man and a Publicane.

(a) *Prov. 27. 21.* Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his folly depart from him. *Prov. 23. 25.* They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not, when shall I wake? I will seek it yet again.

prayers, purposes, promises (b); vows (c), covenants (d), and engagements to God or men (e); if done deliberately (f), wilfully (g), presumptuously (h), impudently (i), boastingly (k), maliciously (l), frequently (m) obstinately (n), with delight (o), continuance (p), or relapsing af-

(b) *Psal.* 78. 34, 35.

36, 37. When he slew them, then they

sought him, and returned and enquired early after God: v. 35.] And they remembered that God was their Rock, and the high God their redeemer. v. 36.] Nevertheless they did flatter him with their mouth, and they lyed unto him with their tongues. v. 37.] For their heart was not right with him, neither were they stedfast in his covenants. *Jer.* 2. 20. For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress when upon every high hill, and under every green tree thou wandrest, playing the harlot. *Jer.* 42. 5, 6. — 20, 21. Then they said to Jeremiah, the Lord be a true and faithful witness between us, if we do not even according to all things for which the Lord thy God shall send thee to us, v. 6.] Whether it be good or evil, we will obey the voice of the Lord our God, to whom we send thee, &c. — v. 20.] But ye dissembled in your hearts when ye sent me to the Lord your God, saying, Pray for us unto the Lord our God, and according to all that the Lord our God shall say, so declare unto us, and we will do it. v. 21.] And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor anything for which he hath sent me unto you.

(c) *Eccles.* 5. 4, 5, 6. — When thou vowest a vow unto God, deferre not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. v. 5.] Better is it that thou shouldst not vow, than that thou shouldst vow, and not pay. v. 6.] Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? *Prov.* 10. 25. It is a snare to the man who devoureth that which is holy, and after voweth to make enquiry. (d) *Lev.* 16. 25. And I will bring the sword upon you, that shall avenge the quarrel of my covenant. &c. (e) *Prov.* 1. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God — *Ezek.* 17. 18, 9. Seeing he despised the oath, by breaking the covenant (when loe he had given his hand) and hath done all these things, he shall not escape. v. 19.] Therefore thus saith the Lord God, surely mine oath that he hath despised, and my covenant that he hath broken, even so will I recompence upon his own head. (f) *Psal.* 36. 4. He deviseth mischief upon his bed, he setteth himself in a way that is not good, he abhorreth not evil. (g) *Jer.* 6. 16. Thus saith the Lord, stand ye in the wayes, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls: But they said, we will not walk therein.

(h) *Num.* 15. 30. But the soul that doth ought presumptuously, whether he be born in the land, or a stranger, the same provoketh the Lord, and that soul shall be cut off from among his people. *Exod.* 21. 14. But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine Altar that he may dye. (i) *Jer.* 3. 3. Therefore the showers have been withholden, and there hath been no latter rain; and thou hast a whores forehead, thou refusedst to be ashamed. *Prov.* 7. 13. So she caught him and killed him, and with an impudent face said unto him, &c. — (k) *Psal.* 52. 1. Why boastest thou thyself in mischief, O thou mighty man? &c. (l) 3 *Job.* ver. 10. Wherefore, if I come, I will remember his deeds which he doth, prating against us with malicious words, &c. (m) *Num.* 14. 22. Because all those men who have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, &c. —

(o) *Zach.* 7. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. v. 12.] Yea they made their hearts as an Adamant stone, lest they should hear the law, and the word which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts. (p) *Prov.* 2. 14. Who rejoice to do evil, and delight in the frowardness of the wicked. (p) *Isai.* 57. 17. For the iniquity of his conversation was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart.

ter repentance (g).

that came unto Jeremiah from the Lord, after that the King Zedekiah had made a Covenant with all the people which were at Jerusalem, to proclaim liberty to them. v. 9.] That every man should let his man-servant, and maid-servant, being an Hebrew, or Hebrewess, go free, that none should serve himself of them, to wit, of a Jew his brother. v. 10.] Now when all the Princes and people which had entered into the COVENANT, heard it, they obeyed, and let them go. v. 11.] But afterwards they turned and caused the servants and hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids. 2 Per. 2. 10, 21, 22. For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. v. 21.] For it had been better for them not to have known the way of righteousness, then after they have known it to turn from the holy Commandment delivered unto them. v. 22.] But it is hapned unto them according to the true Proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

(g) Jer. 34. 8, 9, 10.

11. This is the word

From circumstances of time (r), and place (s); if on (r) a King. 5. 16. the Lords-day (t), or other times of divine worship (u), And he said unto Gehazi, Went not my heart with thee when the man turned again from his Chariot to meet thee? Is it a

time to receive money, and garments, and olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants? (f) Jer. 7. 10. — And come and stand before me in this house

which is called by my Name, and say, We are delivered to do all these abominations. Isa. 26. 10. Let favour be shewen to the wicked, yet will not he learn righteousness: in the Land of uprightness will be deal unjustly, and will not behold the Majesty of the Lord. (i) Eze. 23. 37, 38, 39. That they have committed adultery, and blood is in their hands, and with their idols have they committed, &c. —

v. 38.] Moreover this they have done unto me, They have defiled my Sanctuary in the same day, and have profaned my Sabbaths. v. 39.] For when they had slain their children to their idols, then they came the same day into my Sanctuary to profane it; and lo, thus have they done in the midst of my house. (u) Isa. 58. 3, 4, 5. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our selves, and thou takest no knowledge? Behold in the day of your fast ye find pleasure,

and exact all your labours. v. 4.] Behold ye fast for strife and debate, and to smite with the fists of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. v. 5.] Is it such a fast that I have chosen? a day for a man to afflict his Soul? Is it to bow down the head as a bull-rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Num. 25. 6, 7. And behold one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and of all the congregation of the children of Israel, who were weeping before the door of the Tabernacle of the Congregation. v. 7.] And when Phineas the son of Eleazar, the son of Aaron the Priest saw it, he rose up from among the Congregation, and took a javelin in his hand —

(*) 1 Cor. 11. 20, 21. When ye come together therefore into one place, this is not to eat the Lords Supper: v. 21.] For in eating, every one taketh before other his own supper, and one is hungry, and another is drunken. (x) Jer. 7. 8, 9, 10. Behold ye trust in lying words that cannot profit. v. 9.] Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom ye know not. v. 10.] And come and stand before me in this house, which is called by my Name, and say, We are delivered to do all these abominations? Prov. 7. 14, 15. I have Peace-offerings with me; this day I have paid my vows. v. 15.] Therefore come: I forbid to meet thee diligently, to seek thy face, and I have found thee. Job. 13. 27 — 30. And after the sop Satan entered into him. Then said Jesus unto him, what thou doest, do quickly. — v. 10.] He then having received the sop, went immediately out, &c. (y) Eze. 9. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and given us such deliverance as this. v. 14.] Should we again break thy Commandments, and join in affinity with the people of those abominations? wouldst thou not be angry with us till thou hast consumed us, so that there should be no remnant, nor escaping?

there-

thereby likely to be provoked or defiled (Z).

(Y) 1 Sam. 16. 22. So

they spread Abislem

a tent upon the top of the house; and Abislem went in unto his father's concubines in the sight of all Israel. 1 Sam. 1. 22, 23, 24. Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle, &c. v. 23.] And he said unto them, why do ye do such things? for I hear of your evil dealings by all this people. v. 24.] Nay, my sons; for it is no good report that I hear, ye make the Lords people to transgress.

Q. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty (a), goodness (b), and holiness of God (c), and, against his righteous law (d), deserveth his wrath and curse (e), both in this life (f), and that which is to come (g), and cannot be expiated, but by the blood of Christ (h).

(a) Jam. 2. 10, 11.

For whosoever shall

keep the whole law,

and yet offend in one

point, he is guilty of all.

v. 11.] For he that

said, Do not com-

mit adultery, said also,

Do not kill, Now, &c.

v. 1.] I am the Lord thy God

who brought thee out of the land of Egypt,

out of the house of bondage.

(c) Hab. 1. 13. Thou art of purer eyes than to behold evil,

and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously,

and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

Lev. 10. 3. Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me,

and before all the people will I be glorified.

Lev. 11. 44, 45. For I am the Lord your God, ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy;

neither shall ye defile your selves with any manner of creeping thing, &c. v. 45.] For I am the Lord which bringeth you up from the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.

(d) 1 Job. 3. 4. Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law.

Rom. 7. 12. Wherefore the law is holy, and the commandment is holy, just and good.

(e) Eph. 5. 6. Let no man deceive you with vain words, for because of these things the wrath of God cometh upon the children of disobedience.

Gal. 3. 10. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them.

(f) Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sin.

Deut. 28. from v. 15. to the end. But it shall come to pass, if thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments, and statutes which I command thee this day, that all these curses shall come upon thee and overtake thee.

v. 29.] Cursed shalt thou be in the City, and cursed in the Field: cursed in the basket and store, &c.

(g) Mat. 25. 41. Depart from me ye cursed into everlasting fire prepared for the Devil and his angels.

(h) Heb. 9. 22. And almost all the things are by the law purged with blood, and without shedding of blood there is no remission.

1 Pet. 1. 18, 19. For as much as ye knew that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; v. 19.] But with the precious blood of Christ, as of a lamb without blemish and without spot.

Q. What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?

A. That

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and Faith toward our Lord Jesus Christ (i), and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation (k).

(i) *Mat. 23. 37. Testifying both to the Jews and also to the Greeks repentance toward*

God, and faith toward our Lord Jesus Christ. *Mat. 3. 7, 8.* But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? *v. 8.] Bring forth therefore fruits meet for repentance. Mat. 16. 30, 31.* And he (the Saylor) brought them out, and said, Sirs, what shall I do to be saved? *v. 31.* And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and shine house. *Iob. 3. 16—18.* For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. *v. 18.] He that believeth on him is not condemned, but he that believeth not is condemned already, because, &c. (k) Prov. 2. from v. 1. to v. 6 My son if thou wilt receive my words, and hide my Commandments with thee. v. 2.] So that thou encline thine ear unto wisdom, and apply thy heart to understanding. v. 3.] Yea, if thou criest after knowledge, and liftest up thy voice for understanding. v. 4.] If thou seekest her as silver, and searchest for her, as for hid treasure. v. 5.] Then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. 8. 33, 34, 35, 36. Hear instruction, and be wise, and refuse it not. v. 34.] Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. v. 35.] For whoso findeth me, findeth life, and shall obtain favour of the Lord. v. 36.] But he that sinneth against me, wrought his own Soul; all they that hate me, love death.*

Q. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer; all which are made effectual to the elect for their Salvation (l).

(l) *Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing*

them in the name of the Father, and of the Son, and of the holy Ghost; *v. 20.] Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Mat. 2. 46, 47. And they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayer. v. 46.] And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart. v. 47.] Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.*

Q. *How is the word made effectual to Salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the word, an effectual means

means of enlightning ^(m), convincing, and humbling sinners ⁽ⁿ⁾, of driving them out of themselves, and drawing them unto Christ ^(o), of conforming them to his Image ^(p), and subduing them to his will ^(q), of strengthening them against temptations and corruptions ^(r), of building them up in grace ^(s), and establishing their

from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by Faith that is in me. *Psal. 19. 8.* — The *Commandments of the Lord* are pure, *enlightening the eyes.* (u) *1 Cor. 14. 24, 25.* But if all prophecy,

hearts in holiness and comfort through faith unto salvation (†).

(†) *Rom. 16. 15.* Now to him that is of power to establish you ac-

ording to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystérie, which was kept secret since the world began.— 1 *Thes. 3. 1—10, 11.*—13. And sent *Timotheus* our brother and minister of God, and our fellow labourer in the Gospel of Christ, to establish you, and comfort you concerning your faith.— v. 10.] Night and day praying exceedingly that we might see your face, and perfect what is lacking in your faith. v. 11.] Now God himself, and our Father, and our Lord Jesus Christ direct our way unto you.— v. 13.] To the end he may establish your hearts unblameable in holiness before God, &c. *Rom. 15. 4.* For whatsoever things were written afore-time, were written for our learning, that through patience and comfort of the Scriptures we might have hope. *Rom. 10. 13, 14, 15, 16, 17.* For whosoever shall call upon the name of the Lord shall be saved. v. 14.] How then shall they call on him, on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? v. 15.] And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? v. 16.] But they have not all obeyed the Gospel, for *Esaia* saith, Lord, who hath believed our report? v. 17.] So then faith cometh by hearing, and hearing by the word of God *Rom. 1. 16.* For I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to every one that believeth, to the Jew first and also to the Greek.

Q. Is the word of God to be read by all?

A. Although all are not to be permitted to read the Word publicly to the Congregation (u), yet all sorts of people are bound to read it apart by themselves (*), and

(u) *Deut. 31. 9.*—11, 12, 13. And Moses

wrote this Law, and delivered it unto the Priests the sons of *Levi*, which bare the Ark of the Covenant of the Lord, and unto all the elders of *Israel*.— v. 11.] When all *Israel* is come to appear before the Lord thy God, in the place which he shall chuse, thou shalt read this law before all *Israel* in their hearing. v. 12.] Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and learn, and fear the Lord your God, and observe to do all the words of this law, v. 13.] And that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land, &c. *Neh. 8. 1, 2, 3.* And *Ezra* the Priest brought the law before the congregation both of men and women, and all that could bear with understanding. v. 3.] And he read therein before the Street that was before the water-gate, from morning till noon, before the men and women, and those that could understand, and the ears of all the people were attentive unto the book of the law. *Neh. 9. 3, 4, 5.* And they stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God. v. 4.] Then stood up upon the stairs of the Levites, *Jeshua*, and *Bani*, &c. and cried with a loud voice unto the Lord their God. v. 5.] Then the Levites, *Jeshua*, and *Kadmuel*, &c. said, stand up and bless the Lord your God, &c. (*) *Deut. 17. 19.* And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them, *Rev. 1. 3.* Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein, for the time is at hand. *Jeb. 5. 39.* Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. *1/4. 34. 16.* Seek ye out of the book of the Lord, and read, no one of these shall fail, &c.

with their families (x), to which end the holy Scriptures are to be translated out of the Original into vulgar

(x) Deut. 6. 6, 7, 8, 9.

And these words languages (y).

which I command

this day shall be in thine heart; v. 7.] And thou shalt teach them diligently to thy children, and thou shalt sit them when thou sleepest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. v. 8.] And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. v. 9.] And thou shalt write them upon the posts of thy house, and upon thy gates. Gen. 18. 17—19. And the Lord said, Shall I hide from Abraham the thing which I do? v. 19.] For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, &c. Psal. 78. 5, 6, 7. For he established a Testimony in Jacob, and appointed a Law in Israel, which he commanded our fathers that they should make known to their children. v. 6.] That the generations to come might know them, even the children which should be born, who should arise and declare them to their children; v. 7.] That they might set their hope in God, and not forget the works of God, but keep his Commandments. (y) 1 Cor. 14. 6—9—11. 12—15, 16—24—27, 28. Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? v. 9.] So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. v. 11.] Therefore If I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. v. 12.] Even so ye, for as much as ye are zealous of Spiritual gifts, seek that ye may excel to the edifying of the Church. v. 15.] What is it then? I will pray with the Spirit, and will pray with understanding also; I will sing with the Spirit, and with understanding also. v. 16.] Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say, Amen at thy giving of thanks, seeing he understandeth not what thou sayest? v. 24.] But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. v. 27.] If any man speak in an unknown tongue, let it be by two, or at most by three, and that by course, and let one interpret. v. 28.] But if there be no interpreter, let him keep silence in the Church, and let him speak to himself and to God.

Q. How is the word of God to be read?

A. The holy Scriptures are to be read, with an high, and reverend esteem of them (z); with a firm perswasion that they are the very Word of God (a), and that he only can enable us to understand

(z) Psal. 119. 10. More to be desired are they than gold, yea then much fine gold, sweet-

er also then the honey, and the honey comb. Neh. 8. from ver. 3. to ver. 10. And he read therein from morning till noon, &c. and the ears of the people were attentive unto the book of the Law. V. 4.] And Ezra the Scribe stood upon a pulpit of wood, which they had made for the same purpose. &c. v. 5.] And he opened the book, &c. v. 6.] And he blessed the Lord the great God; and all the people answered, Amen, Amen, with lifting up their hands, and they bowed their heads and worshipped the Lord, with their faces to the ground, &c. Exod. 24. 7. And he [Moses] took the book of the Covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. 2 Chron. 34. 27. Because thine heart was tender, and thou didst humble thy self before God, when thou heardest his words against this place, and humblest thy self before me, and didst rent thy clothes, and weep before me, I have heard thee also, saith the Lord. Isa. 66. 2.—But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. (a) 2 Pet. 1. 19, 20, 21. We have also a more sure word of prophecy, whereunto you do well that ye take heed as unto a light that shineth in a dark place, till the day dawn, and the day-star arise in your hearts. v. 20.] Knowing this first, that no prophecy of the Scripture is of any private interpretation. v. 21.] For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

them

them (b), with desire to know, believe and obey the will of God revealed in them (c), with diligence (d), with attention to the matter and scope of them (e), with meditation (f), application (g), self-denial (h), and prayer (i) ^{(b) Luk. 14. 45. Then opened he their understandings, that they might understand the scriptures. 2 Cor. 3. 13, 14, 15, 16. And}

nor as Moses, who put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; v. 14.] But their minds were blinded, for until this day remaineth the same veil untaken away, in the reading of the Old Testament; which veil is done away in Christ. v. 15.] But even to this day, when Moses is read, the veil is upon their hearts. v. 16.] Nevertheless when it shall turn to the Lord, the veil shall be taken away. (c) Deut. 17. 19, 20. And it shall be with him, and he shall read therein all the dayes of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them. v. 20.] That his heart be not lifted up above his brethren, and that he turn not aside from the Commandment, to the right hand, or to the left; to the end that he might prolong his dayes in, &c. (d) Act. 17. 11. These (Bereans) were more noble than those in Thessalonica; in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. (e) Act. 8. 30—34. And Philip ran thicker to him, and heard him read the Prophet Esaias; and he said, understandest thou what thou readest? v. 34.] And the Eunuch said to Philip, I pray thee of whom speaketh the Prophet this, of himself, or of some other man? Luk. 10. 26, 27, 28. What is written in the law? how readest thou? v. 27.] And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. v. 28.] And he said to him, Thou hast answered right; this do, and thou shalt live. (f) Psal. 1. 2. But his delight is in the Law of the Lord, and in that law doth he meditate day and night. Psal. 119. 97. O how love I thy Law! it is my meditation all the day. (g) 2 Cor. 14. 21. Goe, enquire of the Lord for me, and for them that are left in Israel, and Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do all that is written in this book. (h) Prov. 3. 5. Trust in the Lord with all thine heart, and lean not to thine own understanding. Deut. 33. 3. Yea he loved the people; all his saints are in thy hand; and they sat down at thy feet, every one shall receive of thy words. (i) Prov. 2. 1, 2, 3, 4, 5, 6. My son, if thou wilt receive my words, and hide my commandments with thee. v. 2.] So that thou encline thine ear to wisdom and apply thy heart to understanding, v. 3.] Yea if thou cryest after knowledge, and liftest up thy voice for understanding, v. 4.] If thou seekest her as silver, and searchest for her as for hid treasures. v. 5.] Then shalt thou understand the fear of the Lord, and find the knowledge of God. v. 6.] For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. Psal. 119. 18. Open my eyes, that I may behold wondrous things out of thy law. Neh. 8. 6—8. And Ezra blessed the Lord, the great God, and all the people answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord, with their faces to the ground. v. 8.] So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading. ———

Q. By whom is the word of God to be preached?

A. The Word of God is to be preached onely by such as are sufficiently gifted (k), and also duly appointed, sober, of good behaviour, given to hospitality apt to teach. v. 6.] Not a novice, least being lifted up with pride, he fall into the condemnation, &c. Eph. 4. 8, 9, 10, 11. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men v. 9.] (Now that he ascended, what is it but that he also descended, &c. —) v. 11.] And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers, &c. Hos. 4. 6. My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will reject thee, that thou shalt be a priest to me; seeing thou hast forgotten the Law of thy God, I will also forget thy children. Mal. 2. 7. For the Priests lips should keep knowledge, and they should seek the Law at his mouth; for he is the messenger of the Lord of hosts. 2 Cor. 3. 6. Who also hath made us able ministers of the new Testament not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. (k) 1 Tim. 3. 2—6. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. ———

(1) Jer. 14. 13. There- proved and called to that office (L.)

fore thus saith the Lord concerning the Prophets that prophecy in my Name, and I sent them not, yet they say, &c. Rom. 10. 15. And how shall they preach except they be sent? as it is written, How beautiful, &c. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 Cor. 12. 28. 20. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healing, Helps, Governments, diversities of tongues. v. 29.] Are all Apostles? are all Prophets? are all Teachers? are all workers of Miracles? 1 Tim. 3. 10. And let these also first be proved; then let them use the office of a Deacon, being found blameless 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. 1 Tim. 5. 22. Lay hands suddenly on no man; neither be partaker of other mens sins, &c.

Q How is the word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine (m), diligently (n),

(m) Tit. 2. 1—8. But speak thou the things that become sound doctrine. — v. 8.] Sound speech that cannot be condemned, what he who is of the contrary part may be ashamed, having no evil thing to say of you. (n) Act. 18. 25. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spoke and taught diligently the things of the Lord, &c.

(o) 2 Tim. 4. 2. Preach the word: be instant in season, out of season; rebuke, reprove, exhort, with all long sufferings, and doctrine. (p) 1 Cor. 14. 19. Yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, yea ten thousand words in an unknown tongue. (q) 1 Cor. 2. 4. And my speech, and my preaching was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power.

(r) Jer. 23. 28. The Prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat, saith the Lord? 1 Cor. 4. 1, 2. Let a man to account of us as of the ministers of Christ, and stewards of the mysteries of God. v. 2.] Moreover it is required in stewards, that a man be found faithful. (s) Act. 20. 27. For I have not shunned to declare unto you the whole counsel of God.

(t) Col. 1. 28. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 2 Tim. 2. 15. Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

(u) 1 Cor. 3. 2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. Heb. 5. 12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk, and not of strong meat. v. 13.] For every one that useth milk is unskilful in the word of righteousness; for he is a babe. v. 14.] But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. Luk. 12. 42. And the Lord said, Woe then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

zealously (*), with fervent love to God (x), and the souls of his people (y), sincerely (z), aiming at his glory (a), and their conversion (b), edification, (c), and salvation (d.)

(*) *Act. 18. 25.* This man was instructed in the way of the Lord, and being fervent in the spirit he

spoke and taught diligently the things of the Lord, &c. (x) *1 Cor. 5. 13, 14.* For whether we be besides our selves, it is to God, or whether we be sober, it is for your cause. *v. 14.] For the love of Christ constraineth us; because we thus judge, that if one dyed for all, then were all dead. Phil. 1. 15, 16, 17.* Some indeed preach Christ out of envy and strife, and some also of good will. *v. 16.] The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. v. 17.] But the other of love, knowing that I am set for the defence of the Gospel.* (y) *Col. 4. 12.* Epaphras who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. *2 Cor. 12. 15.* And I will very gladly spend, and be spent for you, though the more abundantly I love you, the less I be loved. (z) *2 Cor. 2. 17.* For we are not as many, who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ. *2 Cor. 4. 2.* But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. (a) *1 Thes. 2. 4, 5, 6.* But as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who tryeth the hearts. *v. 5.]* For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness. *v. 6.]* Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. *Job. 7. 18.* He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true and no unrighteousness is in him. (b) *1 Cor. 9. 19, 20, 21, 22.* For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. *v. 20.]* And unto the Jewes, I became as a Jew, that I might gain the Jewes; to them that are under the Law as under the Law, that, &c. *v. 21.]* To them that are without Law, as without Law, that, &c. *v. 22.]* To the weak, became I as weak that I might gain the weak: I am made all things to all men, &c. (c) *2 Cor. 12. 19.* Again, think you that we excuse our selves unto you; we speak before God in Christ; but we do all things, dearly beloved, for your edifying. *Eph. 4. 12.* For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (d) *1 Tim. 4. 16.* Take heed unto thy self, and to the doctrine; continue in them: for in doing this, thou shalt both save thy self, and them that hear thee. *Act. 16. 16, 17, 18.* But rise and stand upon thy feet; for I have appeared unto thee, for this purpose, to make thee a minister, and a witness, &c. *v. 17.]* Delivering thee from the people, and from the Gentiles unto whom I now send thee, *v. 18.]* To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me.

Q. What is required of those that hear the word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence (e), preparation (f), and prayer (g), examine what they

(e) *Prov. 8. 34.* Blessed is the man that beareth me watching daily at my gates, wait-

ing at the posts of my doors. (f) *1 Pet. 2. 1, 2.* Wherefore laying aside all malice and all guile, and hypocrisy, and envy, and evil-speaking. *v. 2.]* As new born babes, desire the sincere milk of the word, that ye may grow thereby. *Luk. 8. 18.* Take heed therefore how ye hear; for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken, &c. (g) *Psal. 119. 18.* Open mine eyes, that I may behold wondrous things out of thy law. *Eph. 6. 18, 19.* Praying always with all prayer; and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. *v. 19.]* And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.

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(b) *Act. 17. 11.* These were more noble then those of Thessalonica, in that they received the word with all readi-
ness of mind, and

searched the Scriptures daily whether those things were so.

(i) *Heb. 4. 2.* For unto us was the Gospel preached as well as unto them: but the word preached did not profit them; being not mixed with faith in them that heard it.

(k) *2 Thef. 2. 10.* And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. (l) *Jam. 1. 21.* Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

(m) *Act. 17. 11.* These were more noble then those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so.

(n) *1 Thef. 2. 13.* For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

(o) *Luk. 9. 44.* Let these sayings sink down into your ears; for the Son of man shall be delivered, &c. *Heb. 2. 1.* Therefore we ought to give the more diligent heed to the things we have heard, lest at any time we should let them slip.

(p) *Luk. 24. 14.* And they talked together of all these things which had hapned. *Deut. 6. 6, 7.* And these words which I command thee this day shall be in thine heart; v. 7.] And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house,

and when thou walkest by the way, and when thou liest down, and when thou risest up. (q) *Prov. 1. 1.* My son, if thou wilt receive my words, and hide my commandments with thee. *Psal. 119. 11.* Thy word have I hid in my heart, that I might not sin against thee.

(r) *Luk. 8. 15.* But that on the good ground are they which with an honest and good heart having heard the word, keep it, and bring forth fruit with patience. *Jam. 1. 25.* But whoso looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred; but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted (*f.*)

(f) *1 Pet. 3. 21.* The

like figure whereunto

even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. *Act. 8. 13.* Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. [Compared with v. 23.] For I perceive (said Peter to Simon) that thou art in the

gall of bitterness and in the bond of iniquity. *1 Cor. 3. 6, 7.* I have planted, Apollo watered: but God gave the increase. v. 7.] So then neither is he that planteth any thing, nor he that watereth, but God that giveth the increase. *1 Cor. 12. 13.* For by one Spirit are we all baptized into one body, whether we be

Jews, or Gentiles; bonds, or free; and have been all made to drink into one Spirit.

Q. what

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church^(t), to signifie, seale, and exhibit^(u), unto those that are within the Covenant of grace^(*), the benefits of his meditation^(x); to strengthen and increase their faith, and all other graces^(y); to oblige them to obedience^(z); to testifie, and cherish their love and communion one with another^(a), and to distinguish them from those that are without^(b).

(t) *Gen. 17. 7.*—10. And I will establish my Covenant between me and thee, and thy seed after thee in their generations. for an everlasting Covenant, to be a God unto thee,

and to thy seed after thee. — *v. 10.*] *This is my Covenant which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. Exod. Cap. 12. Concerning the institution of the Pasover. Mat. 28. 19. Go ye therefore and teach all nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Mat. 26. 26, 27, 28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, This is my body. v. 27.] And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; v. 28.] For this is my blood of the New Testament, which is shed for many for the remission of sins. (u) *Rom. 4. 11.* And he received the sign of Circumcision, a Seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. 1 *Cor. 11. 24, 25.* And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me. v. 25.] After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (*) *Rom. 15. 8.* Now I say, that Jesus Christ was a Minister of the Circumcision, for the truth of God, to confirm the promises made unto the fathers. *Exod. 12. 43.* And when a stranger shall sojourn with thee, and will keep the Pasover, to the Lord, let all his males be circumcised, and then let him come near, and keep it: and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. (x) *Act. 2. 38.* Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 *Cor. 10. 16.* The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? (y) *Rom. 4. 11.* See in [u] above. *Gal. 3. 27.* For as many of you as have been baptized into Christ, have put on Christ.*

(z) *Rom. 6. 3, 4.* Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? v. 4.] Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. 1 *Cor. 10. 11.* Ye cannot drink of the Cup of the Lord, and the cup of Devils: ye cannot partakers of the Lords Table, and the table of Devils. (a) *Eph. 4. 2, 3, 4, 5.* With all lowliness and meekness, with long suffering, forbearing one another in love. v. 3.] endeavouring to keep the unity of the Spirit in the bond of peace. v. 4.] There is one body, and one spirit, even as ye are called in one hope of your calling. v. 5.] One Lord, one Faith, one Baptism. 1 *Cor. 12. 13.* For by one Spirit are we all baptized into one body, whether we be Jewes or Gentiles, bond or free; and have been all made to drink into one spirit.

(b) *Eph. 2. 11, 12.* Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. v. 12.] That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in this world. *Gen. 34. 14.* And they said unto them, We cannot do this thing to give our sister to one that is uncircumcised, for this were a reproach to us.

Q. *What are the parts of a Sacrament?*

A. The

A. The parts of a Sacrament are two; the one, an outward and sensible signe, used according to Christs own appointment; the other an inward and Spiritual grace, thereby signified (*c.*)

(*c.*) *Mat.* 3. 11. I indeed baptize you with water unto repentance;

but he that cometh after me is mightier then I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire. *1 Pet.* 3. 21. The like figure whereunto, even Baptisme doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Iesus Christ. *Rom.* 2. 18, 29. For he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh: *v.* 29.] But he is a Jew, who is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments; Baptisme, and the Lords Supper (*d.*)

(*d.*) *Mat.* 28. 19. Go ye therefore and teach all

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *1 Cor.* 11. 20.—23. When ye come together therefore into one place, this is not to eat the Lords Supper.—*ver.* 23.] For I have received of the Lord that which also I delivered unto you, that the Lord Iesus the same night wherein he was betrayed, took bread; &c. *Mat.* 26. 26, 27, 28. And as they were eating, Iesus took bread, and — &c. See above in [1]

Q. What is Baptisme?

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost (*e.*), to be a signe and seal of ingrafting into himself (*f.*), of remission of sins by his blood (*g.*), and regeneration by his Spirit (*h.*), of Adoption (*i.*) and resurrection unto everlasting life (*k.*), and whereby the parties baptized

(*e.*) *Mat.* 28. 19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. have put on Christ.

(*g.*) *Mark.* 1. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. *Rev.* 1. 5.—Unto him that loved us, and washed us from our sin in his own blood.

(*h.*) *Tit.* 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Eph.* 5. 26. That he might sanctifie, and cleanse it with the washing of water, by the word.

(*i.*) *Gal.* 3. 16, 27. For ye are all the children of God, by faith in Christ Iesus. *v.* 27.] For as many of you as have been baptized into Christ have put on Christ.

(*k.*) *1 Cor.* 15. 29. Else what shall they do that are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead? *Rom.* 6. 1. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

(*f.*) *Gal.* 3. 27. For as many of you as have been baptized into Christ, *(g.) Mark.* 1. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. *Rev.* 1. 5.—Unto him that loved us, and washed us from our sin in his own blood.

(*h.*) *Tit.* 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Eph.* 5. 26. That he might sanctifie, and cleanse it with the washing of water, by the word. *(i.) Gal.* 3. 16, 27. For ye are all the children of God, by faith in Christ Iesus. *v.* 27.] For as many of you as have been baptized into Christ have put on Christ.

(*k.*) *1 Cor.* 15. 29. Else what shall they do that are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead? *Rom.* 6. 1. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

are solemnly admitted into the visible Church (l), and enter into an open and professed ingagement to be wholly and onely the Lords (m).

(l) 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jewes, or Gentiles;

board, or free; and are all made to drink into one Spirit. (m) Rom. 6. 4. Therefore we are buried by baptism with him into death, that like as Christ was raised up from the dead, by the glory of his father, so we also should walk in newness of life.

Q. Unto whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they professe their faith in Christ, and obedience to him (n), but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized (o).

(n) *Act. 8. 36, 37.* And as they went on their way they came to a certain water; and the Eunuch said, see here is water; what

hinders me to be baptized? v. 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus is the Son of God—and he baptized him. *Act. 2. 38.* Then Peter said, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (o) *Gen. 17. 7—9.* And I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. — And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations; this is my Covenant, &c. Compared with *Gal. 3. 9—14.* So then they which be of faith are blessed with faithful Abraham. — v. 4. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. And with *Gal. 2. 11, 12.* In whom also ye are circumcised with the circumcision made without hands, in cutting off the body of the sins of the flesh, by the circumcision of Christ. v. 12. Buried with him in Baptisme, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. And with *Act. 2. 38, 39.* Then Peter said, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. v. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with *Rom. 4. 11, 12.* And he received the sign of Circumcision, a seal of the Righteousness of faith which he had being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also. v. 12. And the father of Circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1 *Cor. 7. 14.* For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. *Mat. 28. 19.* Go ye therefore teach all nations baptizing them in the name, &c. *Luk. 18. 15, 16.* And they brought unto him also infants, that he should touch them; but when his disciples saw it, they rebuked them. v. 16. But Jesus called them unto him, and said, suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. *Rom. 11. 16.* For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches.

Q. How is our Baptisme to be improved by us?

S

A. The

4. The needful but much neglected duty of improving our Baptisme, is to be performed by us all our life long; especially in the time of temptation, and when we are present at the administration of it to others (p), by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein (q), by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Baptisme and our engagements (r), by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament (s), by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickning of grace (t), and by endeavouring to live by faith (u), to have our conversation in holiness and righteousness (v), as those that have therein given up their names to Christ (w), and to walk in brotherly love, as being bap-

(p) Col. 2. 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. V. 12. Buried with him in baptism, wherein also so ye are risen with him through the faith of the operation of God who hath raised him from the dead. Rom. 6. 4. Therefore we are buried by baptism with him into death, that like as Christ was raised up from the dead, by the glory of his father, so we also should walk in newness of life. V. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. V. 11. Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (q) Rom. 6. 3. 4. 5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4. Therefore we are buried by baptism with him into death, that like as Christ was raised up from the dead by the glory of his father, so we also should walk in newness of life. V. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (r) 1 Cor. 1. 11. 12. 13. For it hath been declared unto me of you my brethren, by them which are of the house of Chloe, that there are contentions among you. V. 12. Now this I say, that every one of you saith, I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ. V. 13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? Rom. 6. 1. 3. God forbid. How shall we that are dead to sin, live any longer therein? V. 3. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? (s) Rom. 4. 11. 12. And he received the sign of circumcision, a seal of righteousness of faith, which he had, being yet uncircumcised; that he might be the father of all them who believe, though they be not circumcised, that righteousness might be imputed unto them also. V. 12. And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1 Pet. 3. 21. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. (t) Rom. 8. 3. 4. 5. See above. (u) Gal. 3. 12. 27. For ye are all the children of God by faith in Jesus Christ. V. 27. For as many of you as have been baptized into Christ have put on Christ. (v) Rom. 6. 12. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (w) Act. 2. 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

ized by the same Spirit into one body (y). *(y) 1 Cor. 12. 13. - 25. 26, 27. For by one Spirit are we all baptized into one body, whether we be Jewes or Gentiles, bond or free; and are all made to drink into one Spirit. V. 25. That there should be no schisme in the body, but the members should have the same care one of another. V. 26. And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoyce with it. V. 27. Now ye are the body of Christ and members in particular.*

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament of the New Testament (x), wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace (a), have their union and communion with him confirmed (b), testifie and renew their thankfulness (c), and ingagement to God (d) and their mutual love and fellowship each with other, as members of the same mystical body (e).

(x) Luk. 22. 20. L. ke-wit also the cup after supper, saying, This cup is the New Testament in my blood which is shed for you. (a) Mat 26. 26, 27, 28. And as they were eating, Jesus took bread, and blessed it, and gave it to the disciples, and said, Take, eat, this is my body. V. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. V. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins. 1 Cor. 11. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night wherein he was betrayed, took bread; V. 24. And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you, this do in remembrance of me. V. 25. After the same manner also he took the Cup, when he had Supped; saying, This Cup is the New Testament in my blood; this do ye as oft as ye drink it, in remembrance of me. V. 26. For as often as ye eat this bread, and drink this Cup, ye show the Lords death till he come. (b) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the Communion of the blood of Christ? and the bread which we break, is it not the Communion of the body of Christ? (c) 1 Cor. 11. 24, 25, 26. For I have received of the Lord, &c. See above in [a]. (d) 1 Cor. 10. 14, 15, 16. - 21. Wherefore, my dearly beloved, flee from idolatry. V. 15. I speak as to wise men, judge ye what I say. V. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? that bread which we break, is it not the communion of the body of Christ? V. 21. Ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords table, and of the table of Devils. (e) 1 Cor. 10. 17. For we being many are one bread, and one body, for we are all partakers of that one bread.

Q. How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of his Word, in the administration of this Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the bread, and

the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them (f).

(f) 1 Cor. 11. 23, 24.

For I have received of

the Lord, that which, &c. See before under [a] Mat. 26. 26, 27, 28. And as they were eating, Jesus took bread, &c. See before at [a] Mark. 14. 22, 23, 24. And as they did eat, Jesus took bread, and blessed it, and brake it, and gave to them, and said, Take, eat, this is my body. V. 27.] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. V. 28.] And he said unto them, This is my blood of the New Testament, which is shed for many. Luke 22. 19, 20. And he took bread, and gave thanks, and brake it, and gave it to them, saying, This is my body which is given for you; This do in remembrance of me. V. 20.] Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords Supper (g), and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses (h), so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not after a corporal, or carnal, but in a spiritual manner, yet truly and really (i), while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death (k).

(g) Mat. 3. 21. Whom the heaven must receive until the time of the resurrection of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. (h) Mat. 26. 26—28. And as they were eating, Jesus took bread, and

blest it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. — V. 28.] For this is my blood of the New Testament, which is shed for many, for the remission of sins. (i) 1 Cor. 11. 24, 25, 26, 27, 28, 29. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. V. 25.] After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: This do ye as often as ye drink it, in remembrance of me. V. 26.] For as oft as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. V. 27.] Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28.] But let a man examine himself, and so let him eat of that bread, and drink of that cup. V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (k) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?

A. They

U. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves (*l*), of their being in Christ (*m*), of their sins, and wants (*n*), of the truth & measure of their knowledg (*o*), faith (*p*), repentance (*q*), love to God and the brethren (*r*), charity to all men (*s*), forgiving those that have done them wrong (*t*), of their desires after Christ (*u*), and of their new obedience ^{*}; and by renewing the exercise of these graces (*x*), by serious meditation (*y*)

(*l*) 1 Cor. 11. 18. But let a man examine himself, and so let him eat of that bread, and drink of that cup.
(*m*) 2 Cor. 13. 5. Examine your selves whether you be in the faith; prove your own selves; know ye not

your own selves how that Christ is in you, except ye be reprobates?

(*n*) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a dew lump, as ye are unleavened; for even Christ our Paschever is sacrificed for us. Compared with Exod. 12. 15. Seven dayes shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel.

(*o*) 1 Cor. 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.
(*p*) 2 Cor. 13. 5. Examine your selves whether ye be in the faith, &c. See above in (*m*) Mat. 26. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

(*q*) Zech. 12. 10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. 1 Cor. 12. 31. For if we would judge our selves, we should not be judged.

(*r*) 1 Cor. 10. 16, 17. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? V. 17. For we being many are one bread, and one body: for we all partake of that one bread. 1st. 2. 46, 47. And they continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart. V. 47. Praising God, and having favour with all the people; and the Lord added to the Church daily such as should be saved.

(*s*) 1 Cor. 5. 8. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth. 1 Cor. 11. 18—20. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it.

V. 20. When ye come together therefore into one place, this is not to eat the Lords Supper.

(*t*) Mat. 5. 23, 24. Therefore if thou bring thy gift to the Altar, and there rememberst that thy brother hath ought against thee, v. 24. Leave there thy way, first be reconciled to thy brother, and then come and offer thy gift.

(*u*) 1st. 55. 1. Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy milk and wine without money, and without price. Job. 7. 37. In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

(*v*) 1 Cor. 5. 7, 8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our Paschever is sacrificed for us. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth.

(*x*) 1 Cor. 11. 25, 26.—28. After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my blood; this do ye, as often as ye do it in remembrance of me. v. 26. For as often as ye eat this bread, and drink this Cup, ye show the Lords death till he come.

v. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Heb. 10. 21, 22.—24. And having an High Priest over the house of God, v. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

v. 24. And let us consider one another, to provoke unto love, and to good works. Psal. 26. 6. I will wash mine hands in innocency, so will I compass thine altar, O Lord.

(*y*) 1 Cor. 11. 24, 25. And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. v. 25. After the same manner also he took the cup, saying,

This, &c.—This do ye, as often as ye drink it, in remembrance of me.

and..

(x) 2 Chr. 30. 18, 19. and fervent prayer (x). For a multitude of the people, even many of Ephraim, and Manasseh, Issachar and Zebulun, had not cleansed themselves; yet did they eat the Passover otherwise then it was written; but Hezekiah prayed for them, saying, The good Lord pardon every one, V. 19.] That prepared his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary. Mat. 26. 26. And as they were eating Jesus took bread, and blessed it, and brake it, &c.

Q. May one who doubteth of his being in Christ, and of his due preparation, come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof (a); and in Gods account, hath it, if he be duly affected with the apprehension of the want of it (b), and unfainedly desires to be found in Christ (c), and to de-

(a) Isa 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay upon his God. 1 Job. 5. 13. These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. Psal. 88. throughout. Psal. 77 from ver. 1. to the 12. I cried unto God with my voice, &c. V. 3.] I remembered God, and was troubled, &c. V. 4.] Thou holdest mine eyes waking, &c. V. 7.] Will the Lord cast off for ever! Is his mercy clean gone for ever! Doubt his promise fail for evermore? V. 10.] And I said, This is mine infirmity: but I will remember the years of the right hand of the most High, &c. Jonah 2. 4. 7. Then I said, I am cast out of thy sight; yet I will look again towards thine holy Temple. V. 7.] When my soul fainted within me, I remembered the Lord, and my prayers came in unto thee into thine holy Temple. (b) Isa. 54. 7, 8, 9, 10. For a small moment have I forsaken thee, but with great mercies will I gather thee. V. 8.] In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. V. 9.] For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. V. 10.] For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Mat. 5. 3, 4. Blessed are the poor in spirits: for theirs is the Kingdom of heaven. V. 4.] Blessed are they that mourn for they shall be comforted. Psal. 31. 22. For I said in mine heart, I am cut off from before thine eyes; nevertheless, thou heardest the voice of my supplication, when I cried unto thee. Psal. 73. 13. 22, 23. Verily I have cleansed my heart in vain, and washed mine hands in innocency. V. 22.] So foolish was I and ignorant; I was as a beast before thee. V. 23.] Nevertheless I am continually with thee; thou hast holden me by my right hand. (c) Phil. 3. 8, 9. Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. V. 9.] And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Psal. 10. 17. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear. Psal. 43. 1, 2. Judge me, O God, and plead my cause against &c. V. 2.] For thou art the God of my strength, why dost thou cast me off? &c. V. 5.] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall praise him who is the health of my countenance and my God.

part from iniquity (d); in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians (e), he is to bewail his unbelief (f); and labour to have his doubts resolved (g), and so doing he may and ought to come to the Lords Supper, that he may be further strengthened (h).

(d) 2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and let every one that nameth the Name of

Christ depart from iniquity. Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the Name of the Lord, and stay him upon his God. Psal. 66. 18, 19, 20. If I regard iniquity in my heart, the Lord will not hear me. V. 19.] But verily God hath heard me, he hath attended to the voice of my prayer. V. 20.] Blessed be God who hath not turned away my prayer nor his mercy from me. (e) Isa. 40. 11. — 29. — 31.

He shall feed his flock like a Shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those which are with young. V. 29.] He giveth power to the faint, and to them that have no might he increaseth strength. V. 31.] But they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles; they shall run, and not be weary; they shall walk, and not faint. Mar. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest. Mar. 12. 20. A bruised reed shall be not break, and smoking flax shall be not quench, till he send forth judgement unto victory. Mar. 16. 28. For this is my blood of the New Testament which is shed for many, for the remission of sins. (f) Mar. 9. 24. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. (g) Act. 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren, what shall we do? Act. 16. 30. — And he brought them out, and said, Sirs, what must I do to be saved? (h) Rom. 4. 11. And he received the sign of Circumcision, a Seal of the righteousness of the faith which he had being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

Q. May any who profess the faith, and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the Faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church (i), until they receive instruction, and

(i) 1 Cor. 11. 27 to the end. Wherefore,

whoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. V. 28.] But let a man examine himself, and so, &c. — V. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. V. 30.] For this cause many are weak and sickly among you, and many sleep. V. 31.] For if we would judge our selves, we should not be judged, &c. — Compared with Mar. 7. 6. Give not that which is holy unto the dogs, neither cast you your pearls before swine, least they trample them under their feet, and turn again and rent you. And with 1 Cor. 5. to the end. And with Jude v. 23. And others save with fear, pulling them out of the fire, having even the garment spotted with the flesh. And with 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partakers of other mans sins. Keep thy self pure.

(k) 1 Cor. 1. 7. So manifest their reformation (k).
 that contrariwise ye
 ought to forgive him, and comfort him, least perb:ps such a one should be swallowed up with over-
 much sorrow.

Q. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that Ordinance (l), diligently observe the sacramental Elements and actions (m), heedfully discern the Lords body (n), and affectionately meditate on his death and sufferings (o), and thereby stir up themselves to a vigorous exercise of their graces (p), in judging themselves (q), and sorrowing for sin (r), in earnest hugging and thirsting after Christ (s), feeding on him by faith (t), receiving

(l) Lev. 10. 3. Then Moles said unto Aaron, This is that which the Lord spake, saying, I will be sanctified in them that

come nigh me, and before all the people will I be glorified. Heb. 12. 18. Wherefore we receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence, and godly fear. Psal. 5. 7. But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple. 1 Cor. 11. 17—26, 27. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. V. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. V. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. (m) Exod. 14. 8. And Moles took the blood and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words. Compared with Mat. 26. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins. (n) 1 Cor. 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (o) Luk. 22. 19. — This do in remembrance of me. (p) 1 Cor. 11. 26. For as often as ye eat this Bread, and drink this Cup, ye shew the Lords death till he come. 1 Cor. 10. 3, 4, 5 — 11 — 14. And did all eat the same Spiritual meat; V. 4. And did all drink the same Spiritual drink; for they drank of that Spiritual Rock that followed them, and that Rock was Christ. V. 5 But with many of them God was not well pleased; for they were overthrown in the wilderness. — V. 11. Now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come. V. 14. Wherefore, my dearly beloved, flee from idolatry. (q) 1 Cor. 11. 31. For if we would judge our selves, we should not be judged. (r) Zech. 12. 10. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness: for his first born. (s) Rev. 22. 17. And the Spirit, and the Bride say, Come. And let him that is athirst come. And whosoever will, let him take the waters of life freely. (t) Joh 6 35. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.

ving of his fulness (u), trusting in his merits (*), rejoycing (u) ^{1. 16.} And of his fulness have we all received, and grace for grace. (*) ^{Phil. 3. 9.} And be found in him,

not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. (*) ^{Psal. 63. 4, 5.} Thus will I bless thee while I live, I will lift up mine hands in thy name. v. 5.] My soul shall be satisfied as with marrow and fatness and my mouth shall praise thee with joyful lips. 2 Cor. 3. 0. 21. And the children of Israel that were present at Jerusalem, kept the feast of unleavened bread seven dayes, with great gladness; and the Levites, and the Priests praised the Lord day by day, singing with loud instruments to the Lord. (9) ^{Psal. 22. 16.} The meek shall eat and be satisfied, they shall praise the Lord that seek him; your heart shall live for ever. (2) ^{Jer. 50. 5.} They shall ask the way to Zion, with their faces thitherward, saying, come and let us join our selves to the Lord in a perpetual covenant, that shall not be forgotten. ^{Psal. 55.} Gather my Saints together unto me, those that have made a covenant with me by sacrifice. (2) ^{Mat. 1. 21.} And they continued stedfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayer.

Q. What is the duty of Christians after they have received the Sacrament of the Lords Supper?

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to consider how they have behaved themselves therein, and with what success (b), if they find quickning and comfort, to bless God for it (c), beg the continuance of it (d), watch against relapses (e), fulfill their vows (f), and encourage themselves to a frequent attendance on that ordi-

rejoycing, and with my song will I praise him. ^{Psal. 85. 8.} I will bear what the Lord will speak, for he will speak peace unto his people, and to his Saints: but let them not turn again to folly. 1 Cor. 11. 27—30. 28. Now in this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse — v. 30.] For this cause many are weak and sickly among you, and many sleep. v. 31.] For if we would judge our selves, we should not be judged. (2) 2 Cor. 3. 0. 27. 28, 29—29, 30. And the children of Israel that were present at Jerusalem kept the feast of Unleavened bread seven dayes with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments to the Lord, — &c. — ^{Mat. 2. 42—46, 47.} And they continued stedfastly in the Apostles doctrine, and fellowship, and breaking of bread, and in prayer — v. 46.] And they continuing daily with own accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart; v. 47.] Praising God, and having favour with all the people, &c. (d) ^{Psal. 36. 10.} O continue thy loving kindness unto them that know thee, and thy righteousness to the upright in heart. ^{Cast. 1. 4.} It was but a little that I passed from them, but I found him whom my soul loveth; I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me. 1 Cor. 10. 18. O Lord God of Abraham, Isaac and Israel our fathers, keep this for ever in the imagination of the thoughts of the hearts of thy people, and prepare their heart unto thee. (e) 1 Cor. 10. 3, 4, 5—11. And did all eat the same spiritual meat, v. 4.] And did all drink the same spiritual drink; (for they drink of that same spiritual Rock that followed them, and that Rock was Christ) v. 5.] But with many of them God was not well pleased, for they were overthrown in the wilderness. — v. 11.] Wherefore let him that thinketh he standeth, take heed lest he fall. (f) ^{Psal. 30. 24.} Offer unto God, thanksgiving, and pay thy vows unto the most High.

T

nance (g);

nance(g), but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament(h); in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time(i), but if they see they have failed in either, they are to be humbled(k), and to attend upon it afterward with more care and diligence(l).

(g) 1 Cor. 11. 25, 26—

Do this as often as ye drink it in remembrance of me. v. 26.]

For as often as ye eat

this bread, and drink this cup, ye shew the Lords death till he come. Act. 2. 42.——46. And they continued stedfastly in the Apostles doctrine, and fellowship, and breaking of bread; and in prayer——

v. 46.] And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. (b) Cant. 5. 1, 2, 3, 4, 5, 6. Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools:

for they consider not that they do evil. v. 2.] Be not rash with thy mouth; and let not thy heart be hasty to utter any thing before God, &c. v. 3.] For a dream cometh through multitude of business, and a fools voice is known by multitude of words. v. 4.] When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools, pay that thou hast vowed. v. 5.] Better is it that thou shouldst not vow, then that thou shouldst vow, and not pay. v. 6.] Suffer not thy mouth to cause thee

flout to sin, neither say thou before the Angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? (i) Psal. 123. 1, 2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. v. 3.] Behold, as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress; so wait our eyes upon the Lord our God, until he have mercy upon us. Psal. 42. 5——8. Why art thou cast down, O my soul?

and why art thou disquieted with me? hope thou in God, for I shall yet praise him for the help of his countenance——v. 8.] For the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life. Psal. 43. 3, 4, 5. O send out thy light and thy truth, let them lead me, let them bring me into thy holy hill, and to thy tabernacles. v. 4.] Then will I go unto the altar of God, unto God; my exceeding joy; yes, upon the harp will I praise thee, O God, my God——v. 5.] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my countenance, and my God. (k) 1 Chr. 30. 18, 19. For a multitude of the people, even many of Ephraim, and Manasse, Issachar, and Zebulun, had not cleansed themselves; yet did they eat the Passover, otherwise then it was written. But Hazeiah prayed for them, saying, The good Lord pardon every one, v. 19.] That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. Isai. 1. 16——18. Wash you, make you clean, put away the evil of your doings: from before mine eyes; cease to do evil——v. 18. Come now, and let us reason together; saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (l) 1 Cor. 7. 11. For behold this selfe same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of your selves, yea what indignation; yea what fear, yea what desire, yea, what zeal, yea what revenge? in all things ye have approved your selves to be clear in this matter. 1 Chr. 15. 12, 13, 14. And David said unto them, ye are the chief of the Fathers of the Levites, sanctifie your selves, both ye, and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. v. 13.] For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. v. 14.] So the Priests and Levites sanctified themselves, to bring up the Ark of the Lord God of Israel.

2. wherein do the Sacraments of Baptisme and the Lords Supper agree?

A. The Sacraments of Baptisme and the Lords Supper,

per, agree, in that the author of both is God(m), the spiritual part of both is Christ and his benefits(n), both are seals of the same Covenant(o), are to be dispensed by Ministers of the Gospel and by none other(p), and to be continued in the Church of Christ until his second coming(q.)

that the Lord Jesus in the same night wherein he was betrayed, took bread, &c.

(m) *Mat. 28. 19. Go therefore and teach all nations, baptizing them in the name, &c.* 1 Cor. 11. 23. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, &c. (n) *Rom. 6. 3, 4. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? v. 4.] Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life.* 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? (o) *Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of faith, which he had, being yet uncircumcised, that he might be the father of all them who believe, though they be not circumcised; that righteousness might be imputed unto them also; Compared with Col. 2. 11, 12. In whom also ye were circumcised with the Circumcision made without hands, in putting away the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.* *Mat. 26. 27, 28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of this, v. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.*

(p) *Job. 1. 33. And I knew him not, but he hath sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, &c.*—*Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and the Holy Ghost.* 1 Cor. 11. 23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night wherein he was betrayed, took bread, &c. 1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. *Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.* (q) *Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing, &c.*—*v. 20. Teaching them to observe all things which I command you; and lo, I am with you even to the end of the world.* 1 Cor. 11. 26. For as often as ye eat this bread, and drink this cup, ye shew the Lords death till he come.

(r) *Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, &c. vs. 3, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the holy Ghost.* *Gal. 3. 27. For as many of you as have been baptized into Christ have put on Christ.* (s) *Gen. 17. 7.—9. And I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God unto thee, and thy seed after thee.*—*v. 9.] And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations.* *Act. 2. 38, 39. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus for the remission of sin, and ye shall receive the gift of the Holy Ghost. v. 39.] For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.* 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.

Q. Wherein do the Sacraments of Baptisme and the Lords Supper differ?

A. The Sacraments of Baptisme and the Lords Supper differ, in that, Baptisme is to be administred but once, with water; to be a signe and seal of our regeneration and ingrafting into Christ(r), and that even to infants(s) where-as the Lords Supper is to be administred often, in the Elements of bread and wine, to represent and exhibit Christ

(r) *Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, &c. vs. 3, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the holy Ghost.* *Gal. 3. 27. For as many of you as have been baptized into Christ have put on Christ.* (s) *Gen. 17. 7.—9. And I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God unto thee, and thy seed after thee.*—*v. 9.] And God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy seed after thee in their generations.* *Act. 2. 38, 39. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus for the remission of sin, and ye shall receive the gift of the Holy Ghost. v. 39.] For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.* 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.

(1) 1 Cor. 11. 27, 28. as spiritual nourishment to the soul(2), and to confirm our continuance and growth in him(3), and that onely to such as are of years and ability to examine themselves (*).

Lord Jesus the same night wherein he was betrayed took bread. v. 24.] And when he had given thanks, he brake it, and said, Take, eat, *this is my body* which is broken for you : this do in remembrance of me. v. 25.] After the same manner also he took the Cup, when he had supped, saying, *This Cup is the New Testament in my blood* : this do ye, as oft as ye drink it, in remembrance of me. v. 26.] For as oft as ye eat this bread, &c. (u) 1 Cor. 10. 16. The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ? (*) 1 Cor. 11. 28. 19. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. v. 19.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.

Q. What is Prayer?

A. Prayer is an offering up of our desires unto God(x), in the Name of Christ(y), by the help of his Spirit(z), with confession of our sins(a), and thankful acknowledgment of his mercies (b).

(x) Psal. 62. 8. Trust in him at all times ye people, pour out your hearts before him: God

is a refuge for us.

(y) Job. 16. 23. And in that day ye shall ask me nothing, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. (z) Rom. 8. 26. Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit is himself maketh intercession for us, with groanings that cannot be uttered. (a) Psal. 38. 5, 6. I acknowledge my sin unto thee, and mine iniquity have I not hid; I said I will confess my transgressions, and thou forgavest the iniquity of my sin. v. 6.] For this shall every one that is godly pray unto thee, in a time when thou maist be found, surely, &c. Dan. 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, &c. (b) Phil. 4. 6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God.

(x) Psal. 62. 8. Trust in him at all times ye people, pour out your hearts before him: God is a refuge for us. (y) Job. 16. 23. And in that day ye shall ask me nothing, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. (z) Rom. 8. 26. Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit is himself maketh intercession for us, with groanings that cannot be uttered. (a) Psal. 38. 5, 6. I acknowledge my sin unto thee, and mine iniquity have I not hid; I said I will confess my transgressions, and thou forgavest the iniquity of my sin. v. 6.] For this shall every one that is godly pray unto thee, in a time when thou maist be found, surely, &c. Dan. 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, &c. (b) Phil. 4. 6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God.

Q. Are we to pray unto God onely?

A. God only being able to search the hearts(f), hear the requests(g), pardon the sins(e), and fulfil the desires of all(f) and only to be believed in(g) and worshipped with religious worship(h), prayer, which is a special part thereof(i), is to

(e) King 8. 39. Then hear thou in heaven thy dwelling place, and forgive, and do,

and give to every man according to his wayen, whose heart thou knowest: for thou, even thou onely knowest the hearts of all the children of men. 1 K. 8. 39. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen. Rom. 7. 27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. (d) Psal. 65. 2. O thou that hearest prayers, to thee shall all flesh come. (e) Mic. 7. 18. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression, of the remnant of his inheritance, &c. (f) Psal. 145. 18, 19. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. v. 19.] He will fulfil the desires of them that fear him, he also will hear their cry, and will save them. (g) Rom. 10. 14. How then shall they call on him in whom they have not believed? &c. (h) Mat. 4. 10. Then saith Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (i) 1 Cor. 12. 13. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs, and ours.

(e) King 8. 39. Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his wayen, whose heart thou knowest: for thou, even thou onely knowest the hearts of all the children of men. 1 K. 8. 39. And they prayed, and said, Thou Lord who knowest the hearts of all men, shew whether of these two thou hast chosen. Rom. 7. 27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. (d) Psal. 65. 2. O thou that hearest prayers, to thee shall all flesh come. (e) Mic. 7. 18. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression, of the remnant of his inheritance, &c. (f) Psal. 145. 18, 19. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. v. 19.] He will fulfil the desires of them that fear him, he also will hear their cry, and will save them. (g) Rom. 10. 14. How then shall they call on him in whom they have not believed? &c. (h) Mat. 4. 10. Then saith Jesus unto him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (i) 1 Cor. 12. 13. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs, and ours.

be made by all to him alone (k), and to none other (l)

(k) *Psal. 50. 15.* Call upon me in the day of

trouble, I will deliver thee, and thou shalt glorifie me. (l) *Rom. 10. 14.* How then shall they call on him in whom they have not believed? &c.

Q. *what is it to pray in the name of Christ?*

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises to ask mercy for his sake (m), not by bare mentioning of his Name (n), but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer from Christ and his mediation (o.)

(m) *Job. 14. 13, 14.* And whatsoever ye shall ask in my name, I will do, that the Father may be glorified in the Son. v. 14.]

If ye shall ask any thing in my name, I will do it. *Job. 36. 24.* Hitherto have ye asked nothing in my name: ask, and receive, that your joy may be full. *Dan. 9. 14.* Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate, for the sakes sake. (n) *Mat. 7. 21.* Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my father which is in heaven.

(o) *Heb. 4. 14, 15, 16.* Being then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God; let us hold fast our profession. v. 15.] For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin. v. 16.] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb. 5. 13, 14, 15.* These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. v. 14.] And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. v. 15.] And if we know that he heareth whatsoever we ask, we know that we have the petitions that we desire of him.

Q. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediatour (p); and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone (q); we are to pray in no other name but his onely (r.)

(p) *Job. 14. 6.* Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.

Isa. 59. 2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. *Eph. 3. 12.* In whom ye have boldness, and access with confidence, by the faith of him. (q) *Job. 6. 27.* Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for whom hath God the Father sealed. *Heb. 7. 25, 26, 27.* Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing that he ever liveth to make intercession for them. v. 26.] For such an High Priest became us who is holy, harmless, and undefiled, separate from sinners, and made higher than the heavens, v. 27.] Who needeth not daily as those High Priests, to offer up sacrifices first for his own sins, and then for the peoples; for this he did once, when he offered up himself. *1 Tim. 2. 5.* For there is one God, no Mediator between God and man, the man Christ Jesus. (r) *Col. 3. 17.* And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Heb. 13. 15.* By him therefore let us offer the sacrifice of praise to God continually, that is the fruits of our lips, giving thanks in his name.

Q. *How*

Q. How doth the Spirit help us to pray ?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that

(1) *Rom. 8. 26, 27.* duty (f).

Likewise the Spirit

also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with groanings which cannot be uttered. v. 27.] And he that searcheth the hearts knoweth the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. *Psal. 10. 17.* Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear. *Zech. 12. 10.* And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and Supplications; and they shall look upon me whom they have pierced; and mourn, &c.

Q. For whom are we to pray ?

A. We are to pray for the whole Church of Christ, upon earth(s), for magistrates(u) and Ministers(*), for our selves(x), our brethren(y), yea our enemies(z), and for all sorts of men living(a), or that shall live hereafter(b) but not for the dead(c), nor for those that are known to have sinned

(1) *Ephes. 6. 18.* Praying also alwayes with all prayer and supplication in the Spirit,

and watching thereunto with all perseverance, and supplication, for all Saints. *Psal. 135. 9.* Save thy people, and bless thine inheritance; feed them also, and lift them up for ever.

(u) *1 Tim. 2. 1, 2.* I exhort therefore, that first of all, supplication, prayers, intercessions, and giving of thanks be made for all men. v. 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. (*) *Col. 4. 3.* Withall praying also for us, that God would open to us a doore of utterance, to speak the Mysteries of Christ, for which I am in bonds.

(2) *Gen. 32. 11.* Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, &c.

(3) *Jam. 5. 16.* Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man availeth much, (3) *Matt. 5. 44.* But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

(4) *1 Tim. 2. 1, 2.* See above in [8] (b) *Job. 17. 20.* Neither pray I for these alone, but for them also which shall believe on me through their word. 2 *Sam. 7. 19.* Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee, for thou, O Lord God hast spoken it, and with thy blessing let the house of thy servant be blessed for ever. (c) 2 *Sam. 12. 21, 22, 23.* Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise and eat bread. v. 23.] And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? v. 23.] But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

the sin unto death (d.)

(d) 1 Job. 5. 16. If any man see his brother

sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Q. For what things are we to pray?

A. We are to pray for all things tending to the glory of God (e), the welfare of the Church (f), our own (g), or others good (h), but not for any thing that is unlawful (i.)

(e) Mat. 6. 9. After this manner therefore pray ye, Our father which

art in heaven, hallowed be thy Name. (f) Psal. 51. 18. Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem. (g) Psal. 122. 6. Pray for the peace of Jerusalem; they shall prosper that love thee.

(h) Mat. 7. 11. If ye then being evil know how to give good gifts to your children, how much more shall your father which is in heaven give good things to them that ask him? (i) Psal. 125. 4. Do good, O Lord, to those that be good; to them that are upright in their heart. (j) 1 Job. 5. 14. And this is the confidence that we have in him; that if we ask any thing according to his will, he heareth us.

Q. How are we to pray?

A. We are to pray with an awful apprehension of the Majesty of God (k), & deep sense of our own unworthiness (l) necessities (m), & sins (n) with penitent (o), thankful (p), and enlarged hearts (q) with understanding (r) faith (s) sincerity (t)

(k) Eccl. 3. 1. Keep thy foot when thou goest to the house of God, and be more ready to

hear, then to offer the sacrifice of fools; for they consider not that they do evil. (l) Gen. 32. 10. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewn unto thy servant, &c.

(m) Luk. 15. 17, 18, 19. And when he came to himself, he said, How many hired servants in my fathers house have bread enough, and to spare, and I perish with hunger. v. 18. I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee v. 19. And am now more worthy to be called thy son, make me as one of thy hired servants. (n) Luk. 18. 13, 14. And the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, Lord, be merciful to me a sinner. v. 14. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. (o) Psal. 51. 17. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, will thou not despise.

(p) Phil. 4. 6. Be careful for nothing; but in every thing, by prayer, and supplication, with thanksgiving, let your requests be made known to God. (q) 1 Sam. 1. 15. And Hannah answered, and said, No, my Lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

(r) 1 Cor. 14. 15. What is it then? I will pray with the Spirit, and will pray with understanding also. (s) Mar. 11. 24. Therefore I say unto you, Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them. (t) Jam. 1. 6. But let him ask in faith, nothing doubting; for he that wavereth is like a wave of the sea, driven with the wind and tossed.

(i) Psal. 145. 18. The Lord is nigh unto all that call upon him, to all that call upon him in truth. (j) Psal. 17. 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of fained lips.

fervency (u), love (*), and perseverance (x), waiting upon him (y), with humble submission to his will (z.)

(u) *Sam. 5. 16.* — the effectual fervent prayer

of a righteous man availeth much.

(*) *1 Tim. 2. 8.* I will therefore that men pray every where, lifting up holy hands without wrath, and doubting.

(x) *Eph. 6. 18.* Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints.

(y) *Mic. 7. 7.* Therefore I will look unto the Lord, I will wait for the God of my salvation: my God will hear me.

(z) *Mat. 26. 39.* And he went a little farther and fell on his face, and prayed, saying, O my Father, If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.

Q. What rule hath God given for our direction in the duty of Prayer?

A. The whole word of God is of use to direct us in the duty of praying (a), but the special rule of direction, is that form of Prayer, which our Saviour Christ taught his Disciples, commonly called the Lords Prayer (b.)

(a) *1 Job. 5. 14.* And this is the confidence that we have in him,

that if we ask any thing according to his will, he heareth us.

(b) *Mat. 6. 9, 10, 11, 12, 13.* After this manner therefore pray ye, *Our father*, &c. — *Luk. 11. 2, 3, 4.* And he said unto them, When ye pray, say, *Our father*, &c. —

Q. How is the Lords Prayer to be used?

A. The Lords Prayer is not only for direction, as a pattern according to which we are to make other prayers, but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty (c.)

(c) *Mat. 6. 9.* Compared with *Luke 11. 2.*

See above in the letter [b.]

Q. Of how many parts doth the Lords Prayer consist?

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer [contained in these words, *Our Father which art in heaven* (d)] teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein (e), with

(d) *Mat. 6. 9.*

(e) *Luk. 11. 13.* If you then being evil know

how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him? *Rom. 8. 15.* For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, *Abba, Father.*

reverence, and all other child-like dispositions(*f*), heavenly affections(*g*), and due apprehensions of his sovereign power, Majesty, and gracious condescension(*h*); as also to pray with and for others(*i*).

(*f*) *Isa.* 46. 9. Be not wrath very sore, O Lord, neither remember our iniquities for ever: behold, see, we

beseech thee, we are all thy people. (*g*) *Psal.* 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. *Lam.* 3. 41. Let us lift up our hearts and our hands unto God in the heavens. (*h*) *Isa.* 63. 15, 16. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Where is thy zeal, and thy strength, the sounding of thy bowels, and thy mercies towards me? are they restrained? v. 16.] Doubtless thou art our Father; though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our Father, our redeemer; thy Name is from everlasting. *Neb.* 1. 4, 5, 6. And it came to pass when I heard these words, that I (ate down and wept, and mourned certain dayes, and fasted, and prayed before the God of heaven. v. 5.] And said, I beseech thee, O Lord God of heaven, the God, that keepeth Covenants and mercy for them that love him, and observe his commandments. v. 6.] Let thine ear be now attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, a which I pray before thee now, day and night for the children of Israel thy servants, &c. (*i*) *Act.* 1. 2. 5. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him.

2. What do we pray for in the first Petition?

A. In the first petition, [which is, *Hallowed be thy name*(*k*),] acknowledging the utter inability and indisposition that is in our selves & all men to honor God aright(*l*) we pray that God would by his grace inable and incline us and others to know, to acknowledg, and highly to esteem him(*m*) his titles(*n*) attributes(*o*) ordinances, word(*p*)

(*k*) *Mat.* 6. 9.

(*l*) *1 Cor.* 3. 5 Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is

of God. *Psal.* 51. 15. O Lord, open thou my lips, and my mouth shall shew forth thy praise. (*m*) *Psal.* 67. 2, 3. That thy way may be known upon earth, thy saving health among all nations. v. 3.] Let the people praise thee, O God, let all the people praise thee (*n*) *Psal.* 83. 18. That men may know that thou whose Name alone is Jehovah, art the most High over all the earth. (*o*) *Psal.* 86. 10, 11, 12, 13. — 15. For thou art great, and doest wondrous things; thou art God alone. v. 11.] Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name. v. 12.] I will praise thee, O Lord my God, with all my heart, and will glorify thy Name for evermore. v. 13.] For great is thy mercy towards me, and thou hast delivered my soul from the lowest hell. — v. 15.] But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. (*p*) *2 Thes.* 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. *Psal.* 147. 19, 20. He sheweth his word unto Jacob, his statutes and judgments unto Israel. v. 20.] He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord. *Psal.* 138. 1, 2, 3. I will praise thee with my whole heart; before the Gods will I sing praise unto thee. v. 2.] I will worship towards thy holy Temple, and praise thy Name, for thy loving kindness, and for thy truth; for thou hast magnified thy word above all thy Name v. 3.] In the day when I cried thou answerest me, and strengthenedst me with strength in my soul. *2 Cor.* 2. 14, 15. Now thanks be to God, who alwayes causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. v. 15.] For we are to God a sweet savour of Christ in them that are saved, and in them that perish.

works, and whatsoever he is pleased to make himself known by (g), and to glorify him in thought, word (r), and deed (f); that he would prevent and remove A-theism (t), ignorance (u), idolatry (*), profaneness (x), and whatsoever is dishonourable to him (y); and by his over-ruling providence, direct and dispose of all things to his own glory (z).

(g) *Psal. 145 throughout.* I will extol thee O God, my King, &c. — *Psal. 8 throughout.* O Lord, our Lord, how excellent is thy Name in

all the earth! &c. — (r) *Psal. 103. 1.* Bless the Lord, O my Soul, and all that is within me bless his holy Name. *Psal. 119. 14.* Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord our strength, and our Redeemer. (f) *Phil. 1. 9.* — 11. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment. — v. 12.] Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. (t) *Psal. 67. 1, 2, 3, 4.* God be merciful unto us, and bless us, and cause his face to shine upon us. v. 2.] That thy way may be known upon earth, and thy saving health among all Nations. v. 3.] Let the people praise thee, O God, let all the people praise thee. v. 4.] O let the Nations be glad and rejoice; for thou shalt judge the people righteously, and govern the Nations upon earth. (u) *Eph. 1. 17, 18.* That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. v. 18.] The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (*) *Psal. 97. 7.* Confounded be all they that serve graven Images, that boast themselves of Idols: worship him all ye gods. (x) *Psal. 74. 18.* — 22, 23. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy Name. — v. 22.] Arise, O God, plead thine own cause; remember how the foolish man reproacheth thee daily. v. 23.] Forget not the voice of mine enemies, he tumult of those that rise up against thee encreaseth continually. (y) *2 Kings 19. 15, 16.* And Hezekiah prayed unto the Lord, and said, O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the earth: thou hast made heaven and earth. v. 16.] Lord bow down thine ear and hear, open, Lord, thine eyes and see, and hear the words of Sennacherib which hath sent him to reproach the living God. (z) *2 Chron. 20. 6.* — 10, 11, 12. And [Isaiah] said, O Lord God of our fathers, Art not thou God in heaven, and rulest not thou over all the Kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? — v. 10.] And now behold the children Ammon, and Moab, &c. v. 11.] Behold, I say, how they reward us, to come to cast us out of our possessions which thou hast given us to inherit. v. 12.] O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee. *Psal. 83. throughout.* Keep thou not silence, O God, hold not thy peace, &c. — *Psal. 140. 4.* — 8. Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings. — v. 8.] Grant not, O Lord, the desires of the wicked; further not his wicked devices, lest they exalt themselves.

Q. What do we pray for in the second Petition?

A. In the second Petition, (which is, *Thy Kingdom come* (a),) acknowledging our selves and all mankind to be by nature under the dominion of sinne and Satan (b),

tan (*b*); we pray, that the kingdom of sin and Satan may be destroyed (*c*), the Gospel propagated throughout the world (*d*), the Jewes called (*e*), the fulness of the Gentiles brought in (*f*), the Church furnished with all Gospel officers and ordinances (*g*), purged from corruption (*h*), countenanced and maintained by the civil magistrate (*i*), that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted (*k*); that Christ would rule in our hearts here (*l*), and hasten the time of his second coming, and our reigning with him for ever (*m*); and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends (*n*).

(b) Eph. 2: 2, 3. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. v. 3.] Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of

the mind, and were by nature the children of wrath, even as others. (c) P sal. 68. 1. ——— 18.

Let God arise, let his enemies be scattered; let them also that hate him flee before him. —
v. 18.] Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men,
yea, for the rebellious also; that the Lord God might dwell among them. Rev. 12. 10, 11. And

18.] I hast not alleged on high, I hast not led me captively captiv, I hast not received gifts for mercy, yea, for the rebellious also; that the Lord God might dwell among us. *Rev. 12. 10, 11.* And I heard a loud voice, saying in heaven, *Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ;* for the accuser of our brethren is cast out, which accused them before God day and night. *v. 11.] And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.* *(d) 2 Thes. 3. 1.* Finally, brethren, pray for us, *that the word of the Lord may have free course, and be glorified, even as it is with you.* *(e) Rom. 10. 1.* Brethren, *my heart desires and prays to God is, That they might be saved.* *(f) John 17. 9.*—10. I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine. *v. 10.] Neither pray I for these alone, but for them also which shall believe on me through their word.* *Rev. 11. 25, 26.* For I would not brethren, that ye should be ignorant

For which I am an Ambassador in bonds, that therein I may speak boldly as I ought to speak. *Rom. 15. 29, 30.* — 32. And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ. *v. 30.* Now I beseech you, brethren, for the Lord Jesus Christ sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me. — *v. 32.* Thus I may come unto you with joy, by the will of God, and may with you be refreshed. *2 Thes. 1. 11.* Wherefore we pray always for you, that our God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. *2 Thes. 1. 16, 17.* Now our Lord Jesus Christ himself, and God even our Father, which hath loved us and given us everlasting consolation, and good hope through grace. *v. 17.* Comfort your hearts and stablish you in every good word and work. (1) *Eph. 3. from ver. 14. to the 21.* For this cause I bow my knees unto the Father of our Lord Jesus Christ. *v. 15.* Of whom the whole family in heaven and earth is named. *v. 16.* That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man. *v. 17.* That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love. *v. 18.* May be able to comprehend with all saints, what is the breadth, and length, and depth, and height. *v. 19.* And to know the love of Christ which passeth knowledge; that ye might be filled with the fulness of God. *v. 20.* Now unto him that is able to do exceeding abundantly above all that we ask or think, &c. — (m) *Rev. 22. 10.* He which testifieth these things saith, surely I come quickly, Amen, even so come Lord Jesus. (n) *Isa. 64. 1, 2.* O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence! *v. 2.* As when the melting fire burneth, the fire causeth the waters to boil to make thine name known to thine adversaries; that the nations may tremble at thy presence. *v. 4.* And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *v. 9.* And when those beasts give glory, and honour and thanks to him that sat on the throne, who liveth for ever and ever. *v. 10.* That four and twenty Elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their Crowns before the throne, saying. *v. 11.* Thou art worthy, O Lord to receive glory, and honour and power; for thou hast created all things, and for thy pleasure they are, and were created.

2. what do we pray for in the third Petition?

A. In the third petition, [which is, *Thy will be done on earth as it is in heaven* (o)] acknowledging that by nature we and all men are not only utterly unable and un-

(p) *Rom. 7. 18.* For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Job 21. 14. Therefore they say unto God, Depart from us: we desire not the knowledge of thy ways. — *1 Cor. 2. 14.* But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (q) *Rom. 8. 7.* Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. (r) *Exod. 17. 7.* And he called the name of the place Massah and Meribah; because of the chiding of the children of Israel, and because they tempted the Lord, saying, is the Lord among us, or not? — *Num. 14. 2.* And all the children of Israel murmured against Moses and Aaron: And the whole Congregation said unto them, would God that we had died in the land of Egypt, would God that we had died in this wilderness. (s) *Eph. 2. 2.* Wherein in time past ye walked according to the curse of this world, according to the prince of the power of the ayre, the spirit that now worketh in the children of disobedience.

his Spirit take away from our selves and others, all blindness(*e*), weakness(*u*), indisposedness(***), and perverseness of heart(*x*), and by his grace make us able and willing to know, do, and submit to his will in all things(*y*), with the like humility(*z*), cheerfulness(*a*), faithfulness(*b*), diligence(*c*), zeal(*d*), sincerity(*e*), and constancy(*f*), as the Angels do in heaven(*g*).

eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. (u) Eph. 3. 16. *That he would grant you, according to the riches of his glory, to be strengthened with might, by the Spirit in the inner man.* (***) Mat. 26. 40, 41. *And he cometh to the Disciples; and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? v. 41.] Watch and pray, that ye enter not into temptation; the Spirit indeed is willing but the flesh is weak.* (x) Jer. 31. 18, 19. *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me, and I shall be turned; for thou art the Lord my God. v. 19.] Surely, after that I was turned, I repented; and after that I was instructed I smote upon my thigh; I was ashamed, yea even confounded, because I did bear the reproach of my youth.* (y) Psal. 119. 1. — 8 — 35, 36. *Blessed are the undefiled in the way, who walk in the law of the Lord.* — v. 8.] *I will keep thy statutes, O for sake me not utterly.* — v. 35.] *Make me to go in the paths of thy commandments, for therein do I delight.* v. 36.] *Incline my heart unto thy testimonies, and not to covetousness.* AII. 21. 14. *And when he would not be persuaded, we ceased, saying, The will of the Lord be done.* (z) Mic. 6. 8. *He hath shewed thee O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.* (a) Psal. 100. 2. *Serve the Lord with gladness; come before his presence with singing.* Job. 1. 21. *And [Job] said, Naked came I out of my mothers womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* 2 Sam. 1. 5. 25, 26. *And the King said unto Zadok, Carry back the Ark of God into the City; if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation.* v. 26.] *But if he say thus, I have no delight in thee, behold, here I am, let him do to me as seemeth him good.* (b) Isa. 38. 3. *And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight, and Hezekiah wept sore.* (c) Psal. 119. 4, 5. *Thou hast commanded us to keep thy precepts diligently.* v. 5.] *O that my ways were directed to keep thy statutes.* (d) Rom. 12. 11. *Not slothful in business, fervent in spirit, serving the Lord.* (e) Psal. 119. 80. *Let my heart be found in thy statutes, that I be not ashamed.* (f) Psal. 119. 112. *I have inclined my heart to perform thy statutes alwayes even to the end.* (g) Isa. 6. 2, 3. *Above it stood the Seraphims each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly.* v. 3.] *And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.* Psal. 103. 20, 21. *Bless the Lord ye his Angels that excel in strength, and do his commandments hearkning unto the voice of his word.* v. 21.] *Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure.* Mar. 18. 10. *Take heed ye despise not one of these little ones; for I say unto you, in heaven there Angels do alwayes behold the face of my Father which is in heaven.*

2. What do we pray for in the fourth Petition?

A. In the fourth Petition, [which is, *Give us this day our daily bread* (*b*),] acknowledging that in Adam, and by our sin, we have forfeited our right to all the outward blessings of this life, and deserve to be whol-

wholly deprived of them by God, and to have them cursed to us in the use of them (*i*) ; and that neither they of themselves are able to sustain us (*k*), nor we to merit (*l*), or by our own industry to procure them (*m*), but prone to desire (*n*), get (*o*), and use them unlawfully (*p*); we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them (*q*), and have the same continued and blessed unto us in our holy and comfortable use of them (*r*), and con-

(*i*) Gen. 2. 17. But of the Tree of knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die. Gen. 3. 17. And unto Adam he said, because thou hast hearkened unto the

voice of thy wife, and hast eaten of the Tree, of the which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the dayes of thy life. Rom. 8. 19, 21, 22. For the Creature was made subject to vanity, not willingly, but by reason of him who have subjected the same in hope. V. 12.] Because the Creature of it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. V. 21.] For we know that the whole Creation groaneth and travaileth in pain together until now. Jer. 5. 25. Your iniquities have turned away these things; and your sins have withholden good things from you. Deut. 28.

from ver. 15. to the end. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his Commandments and Statutes which I command thee this day, that all these curses shall come upon thee and overtake thee. V. 16. Cursed shalt thou be in the City, and cursed in the field, and cursed in thy basket, and in thy store, &c. To the end of the chap. (*k*) Deut. 8. 3. And he humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, neither did my fathers know: that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. (*l*) Gen. 31. 10. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed to thy servant &c. (*m*) Deut. 8. 7, 9. And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth. V. 18. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he swear unto thy fathers, as it is this day. (*n*) Jer. 6. 17. Forasmuch as the least of them, to the greatest, every one of them is given to covetousness, &c. Mark 7. 21, 22. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, V. 22. Thefts, covetousness, wickedness, &c. ——— (*o*) Hos. 12. 7. He is a merchant, the balance of deceit is in his hand, he loveth to oppress.

(*p*) Fam. 4. 3. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. (*q*) Gen. 43. 12, 13, 14. And take double money in your band, and the money that was brought again in the mouth of the sacks; providence it was an oversight. V. 13. Take also your brother, and arise, go unto the man. V. 14. And God Almighty gave you mercy before the man, that he may send, &c. ——— Gen. 28. 20. And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, &c. Eph. 4. 28. Let him that stole steal no more, but rather let him labour, working with his hand the thing that is good, that he may have to give to him that needeth. 2 Thes. 3. 11, 12. For we hear that there are some who walk among you disorderly working not at all, but are busy-bodies. V. 12. Now they that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Phil. 4. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. (*r*) 1 Tim. 4. 3, 4, 5. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth. V. 4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. V. 5. For it is sanctified by the word of God, and prayer.

contentment in them (s); and be kept from all things that are contrary to our temporal support and comfort (r).

we broughe nothing into this world; and it is certain we can carry nothing out.

food and raiment, for us be therewith content. (1) Prov. 30. 8, 9. Remove from me vanity and lies; give me neither poverty, nor riches: feed me with food convenient for me. V. 9.] *Left I be full, and deny thee, and say, who is the Lord? and left I be poor, and steal, and take the name of my God in vain;*

(s) 1 Tim. 6. 36, 7, 8. But goodnesse with contentment is great gain. V. 7.] For

V. 8.] And having

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, [*Forgive us our debts as we forgive our debtors* (u),] acknowledging that

we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt (*); we pray for our

elves and others, that God of his free grace would

through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin (x), accept us in his beloved

(y), continue his favour and grace to us (z), pardon our daily failings (a), and fill us with peace and joy in giving us daily more and more assurance of forgiveness (b), which

(*) Rom. 3. from v. 9. to 21. What then?

are we better then they? no in no wise; for we have before proved, both Jew and Gentiles; that they are all under sin; V. 10.]

As it is written, There is none righteous, no not one.

V. 11.] There is none

that understandeth, none that seeketh after God. They are all gone out of the way, &c. — V. 19.] — that every mouth may be stopped, and all the world may become guilty before God; &c. — Mar.

10. 24, 25. And when he had begun to reckon, one was brought unto him who owed him ten thousand talent. V. 25.] But so far as he had not to pay, his Lord commanded him to be sold, and his wife,

and his children, and all that he had, and payment to be made. Psal. 130. 3, 4. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? V. 4.] But there is forgiveness with thee, that thou mayst be feared (x) Rom. 3. 24, 25. 26. Being justified freely by his grace through the redemption that is in Christ Jesus. V. 25.] Whom God hath set forth to be a propitiation, through faith in his blood, to declare his

righteousness for the remission of sins that are past, through the forbearance of God. V. 26.] To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. Heb. 9. 22. And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

(y) Eph. 1. 6, 7. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. V. 7.] In whom we have redemption through his blood, the forgiveness

of sins, according to the riches of his grace. (z) 2 Pet. 1. 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord. (a) Hos. 14. 2. Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.

For. 14. 7. O Lord, though our iniquities testify against us, as thou art for thy names sake; for our backslidings are many, we have sinned against thee, (b) Rom. 15. 13. Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghost.

Psal. 51. 7, 8, 9, 10. — 12. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. V. 8.] Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. V. 9.] Hide thy face from my sins, and blot out all mine iniquities. V. 10.] Create in me a clean heart; O God, and renew a right spirit within me. — V. 12. Restore unto me the joy of my salvation, and uphold me with thy free Spirit.

we are the rather imboldened to ask, and encouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences (c).

(c) *Lu. 11. 4.* And forgive us our sins; for we also forgive every one that is indebted to us, &c. *Mat. 6. 14, 15.* For if ye forgive men their trespasses, your heavenly Father will also forgive you. *V. 15.* But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. *Mat. 18. 35.* So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, [which is, *And lead us not into temptation, but deliver us from evil* (d),] acknowledging that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations (e), that Satan (f), the world (g) and the flesh are ready powerfully to draw us aside & ensnare us (h), and that we, even after the pardon of our sins, by reason of our corruption (i), weakness & want of watchfulness (k), are not onely subject to be tempted, and forward to expose our selves unto temptations (l), but also of our selves unable and unwilling to resist them, to recover out of

(e) *2 Chron. 32. 31.* Howbeit, in the busyness of the Ambassadors of the Princes of Babylon who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. (f) *1 Chron. 21. 1.* And Satan stood up against Israel, and provoked David to number Israel. (g) *Luke 21. 34.* And take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Mark 4. 19.* And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful. (h) *1 Sam. 1. 14.* But every man is tempted, when he is drawn away of his own lust, and enticed. (i) *Gal. 5. 17.* For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. (k) *Mat. 26. 41.* Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. (l) *Mat. 26. 69, 70, 71, 72.* Now Peter sat without in the Palace, and a damsel came to him, saying, Thou also wast with Jesus of Galilee. *V. 70.* But he denied before them all, saying, I know not what thou sayest. *V. 71.* And when he was gone into the porch, another maid saw him, and said to them that were there: This fellow was also with Jesus of Nazareth. *V. 72.* And again he denied with an oath, saying, I do not know the man. *Gal. 2. 11, 12, 13, 14.* But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. *V. 12.* For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them of the circumcision. *V. 13.* And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. *V. 14.* But when I saw that they walked not uprightly, according to the truth of the Gospel, I said to Peter, &c. *2 Chron. 18. 3.* And Ahab king of Israel said unto Jezebel his wife, wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, and we will be with thee in the war. *2 Chron. 19. 2.* and Jehu the son of Hanani the seer, went out to meet him, and said to king Jezebel, shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee before the Lord.

them,

them and to improve them (m), & worthy to be left under the power of them (n), we pray that God would so overcome the world, and all in it (o), subdue the flesh (p), and restrain Satan (q), order all things (r), bestow and bless all means of grace (s), and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin (t), or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation (u), or, when

(m) Rom. 7. 13, 14. *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members.* V. 24. *O wretched man that I am, who shall deliver me from this body of*

death? 1 Chron. 21. 1, 2, 3, 4. *And Satan stood up against Israel, and provoked David to number Israel.* V. 2. *And David said to Joab, and the rulers of the people, go number Israel from Bersheba to Dan, &c.* V. 3. *And Joab answered, The Lord make his people an hundred times so many more as they be; but my lord the King, are they not my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?* V. 4. *Nevertheless the King's word prevailed against Joab; wherefore Joab departed, and went, &c.* 2 Cor. 16. 7, 8, 9, 10. *And at that time: Hinnai the seer came to A'sa King of Judah, and said to him, because thou hast relied on the King of Syria, and not relied on the Lord thy God, therefore is the host of the King of Syria escaped out of thine hand.* V. 8. *Were not the Ethiopians and Lubins a huge host? &c., and yet because thou didst rely on the Lord, he delivered them into thine hand.* V. 9. *For the eyes of the Lord run too and fro, throughout the earth: he shew himself strong in the behalf of them, whose hearts are perfect towards him; herein thou hast done foolishly, therefore from henceforth thou shalt have wars.* V. 10. *Then A'sa was wroth with the seer, and put him into a prison house; for he was in a rage with him because of this thing, and A'sa oppressed some of the people the same time.*

(n) Psal. 81. 11, 12. *But my people would not hearken unto my voice, and Israel would have none of me.* V. 12. *So I gave them up unto their hearts lust, and they walked in their own counsels.* (o) Job. 17. 15. *I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.* (p) Psal. 51. 10. *Create in me a clean O God, and renew a right spirit within me.* Psal. 119. 133. *Order my steps in thy word, and let not my iniquity have dominion over me.* (q) 1 Cor. 12. 7, 8. *And lest I should be exalted above measure, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.* V. 8. *For this thing I besought the Lord thrice, that it might depart from me* (r) 1 Cor. 10. 12, 13. *Wherefore let him that thinks he standeth take heed lest he fall.* V. 13. *There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above what ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.* (s) Heb. 13. 20, 21. *Now the God of peace, that brought again from the dead, our Lord Jesus Christ that great shepherd of the sheep, through the blood of the everlasting covenant.* V. 21. *Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, &c.* (t) Mat. 26. 21. *Watch and pray, that ye enter not into temptation, &c.* Psal. 13. 9. *Keep back thy servants also from presumptuous sins; let not them have dominion over me, then shall I be upright, and innocent from the great transgression.* (u) Eph. 3. 14, 15, 16, 17. *For this cause I bow my knees unto the Father of our Lord Jesus Christ, V. 15. O whom the whole family of heaven and earth is named, V. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; V. 17. That Christ may dwell in your hearts by faith, that ye being rooted, &c.* 1 Thes. 3. 13. *To the end he may establish your hearts unblameable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints.* Jude. v. 24. *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.*

X

fallen

fallen, raised again and recovered out of it (*) and have a far purified use and improvement thereof (x); that our sanctification and salvation may be perfected (y), Satan trodden under our feet (z), and we fully freed from sin, temptation, and all evil for ever (a).

(*) Psal. 5. 12. Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

(x) 1 Pet. 5. 8, 9, 10.

Be sober, be vigilant,

because your adversary the Devil as a roaring Lion walketh about seeking whom he may devour. v. 9. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. v. 10. But the God of all peace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. (y) 2 Cor. 13. 7.—9. Now I pray to God that ye do no evil, nor that we should appear approved, but that ye should do that which is honest, though we be as reprobates.—V. 9. For we are glad when we are weak, and ye are strong; this also we wish, even your perfection.

(z) Rom. 16. 20. And the God of peace shall bruise Satan under your feet shortly, &c. Zech. 3. 2. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire? Luk. 12. 31, 32. And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. v. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, &c.

(a) Job 17. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. 1 Thes. 5. 23. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, [which is, For thine is the Kingdome, the power and the glory for ever, Amen (b),] teacheth us to enforce our petitions with arguments (c), which are to be taken not from any worthinesse in our selves, or in any other creature, but from God (d), and with our prayers to join praises (e), ascribing to God alone eternal sovereignty, omnipotency, and

(b) Mat. 6. 13.

(c) Rom. 15. 30. Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that you strive together

with me in your prayers to God for me.

(d) Dan. 9. 4.—7, 8, 9.—16, 17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy to them that love him and keep his Commandments.—v. 7. [O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day, &c. v. 8. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee.

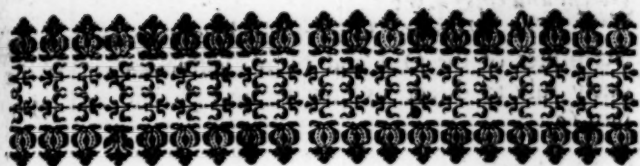
v. 9. To the Lord our God belongeth mercies, and forgivenesses, though we have rebelled against him.—v. 16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, &c. v. 17. Now therefore, O our God, hear the prayer of thy servant; and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, for the Lords sake. v. 18. O my God, encline thine ear, and behold our desolation, and the city that is called by thy Name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. v. 19. O Lord hear, O Lord forgive, O Lord hearken and doe? defer not for thine own sake, O my God, for thy city and thy people are called by thy Name. (e) Phil. 4. 6. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

glo-

glorious excellency (f) ; in regard whereof, as he is able (f) ^{1 Chron. 29. 10, 11; 12, 13.} and willing to help us (g), so we by faith are imboldned David blessed the Lord to plead with him that he would (b), and quietly to rely before all the Congregation, and said, Blessed be thou, Lord upon him that he will fulfil our requests (i), and to testify God of Israel, our Father for ever. v. 11. this our desire and assurance, we say, *Amen* (k).

Thine, O Lord, is the greatnesse, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth is thine: shine in the Kingd. m. O Lord, and thou art exalted as head above all. v. 11. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power, and might. — &c. v. 13. Now therefore, our God, we thank thee, and bless thy glorious Name. (g) *Eph. 3. 20, 21.* Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us. v. 21. Unto him be glory in the Church of Christ Jesus throughout all ages, world without end. Amen. *Luk. 11. 13.* If we then being evil know how to give good gifts unto our children, how much more shall your heavenly father give the holy Spirit to them that ask him. (b) *2 Chron. 20. 6.* — 11. And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the Kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? — v. 11. Behold I say, how they reward us, to come to cast us out of the possession which thou hast given us to inherit. (i) *2 Cor. 14. 11.* And *Aza* cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy Name we go out against this multitude. O Lord, thou art our God, let not man prevail against thee. (k) *1 Cor. 14. 16.* Also when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say *Amen* as thy giving of thanks, seeing he understandeth not what thou sayest? *Rev. 22. 20, 21.* He which witnesseth these things, saith, Surely I come quickly. *Amen.* Even so, come Lord Jesus. v. 21. The grace of our Lord Jesus Christ be with you all. *A M E N.*

F I N I S.



TO THE
 RIGHT HONORABLE
 THE
 LORDS and COMMONS
 Assembled in
 PARLIAMENT:

The Humble Advice of the
ASSEMBLY of DIVINES,
 Sitting at
 WESTMINSTER:
 Concerning
A Shorter Catechism.

Quest. **W**hat is the chief end of man?

A. Man's chief end is to glorifie God^(a), and to enjoy him for ever^(b).

over ye do, do all to the glory of God. Rom. 11. 36. For of Him, and through Him, and to Him are all things, to whom be glory for ever, Amen. (b) Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. v. 26. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever. v. 27. For lo they that are far from thee shall perish, thou hast destroyed all them that go a whoring from thee. v. 28. But it is good for me to draw near to God, I have put my trust in the Lord God, that I may declare all thy works.

(a) 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever

Q. What

Q. What rule hath God given to direct us how we may glorifie and enjoy him?

A. The Word of God (which is contained in the Scriptures of the Old and New Testament)(c), is the onely rule to direct us how we may glorifie and enjoy him (d).

(c) 2 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for doctrine,*

for reproof, for correction, for instruction in righteousness. 1 pb. 1. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner stone. (d) 1 Job.

1. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his son Jesus Christ. v. 4. And these things write we unto you, that your joy may be full.*

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of

(e) 2 Tim. 1. 13. *man(e).*

Hold fast the form of

sound words which thou hast heard of me, in faith, and love, which is in Christ Jesus. 2 Tim. 3. 16. Vide supra.

Q. What is God?

(f) Job. 4. 2. 4. *God is a Spirit*, and they that worship him, must worship him in Spirit and in Truth (g) Job

11. 7. *Canst thou by searching find out God? canst thou find out the Almighty unto perfection? v. 8. It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? v. 9. The measure thereof is longer than the earth, and broader than the sea.* (h) Psal. 90. 2. *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, thou art God.* (i) Jam. 1. 17. *Every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, either shadow of turning.* (k) Ex.

3. 14. *And God said unto Moses, I am that I am, and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you.* (l) Psal. 147. 5. *Great is our Lord, and of great power, his understanding is infinite.* (m) Rev. 4. 8. *And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord God Almighty; which was, and is, and is to come.* (n) Rev. 15. 5. *Who shall not fear thee, O Lord, and glorify thy Name? for thou onely art holy, for all nations shall come and worship before thee, for thy judgments are made manifest.* (o) Exod. 34. 6. *And the Lord passed before him and proclaimed, The Lord, the Lord God merciful and gracious, long suffering, and abundant in goodness and truth. v. 7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the child, and upon the children's children, unto the third and fourth generation.*

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Q. Are

Q. Are there more Gods then one?

A. There is but one onely, the living and true God(p). (p) *Deut. 6. 4. Hear*

God is one Lord. Jer. 10. 10. But the Lord is the true God, he is the living God, and an everlasting King: at his breath the earth shall tremble, and the nations shall not be able to abide his indignation.

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory (q).

(q) *1 John 5. 7. For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What are the decrees of God?

A. The decrees of God, are his eternal purpose according to the counsel of his Will, whereby, for his own glory, he hath fore-ordained whatever comes to passe (r).

(r) *Eph. 1. 4. According as he hath chosen us in him before the foundations of the world, that we should be holy and without blame before him in love. w. 11. In whom also we obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the purpose of his own will. Rom. 9. 22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction. v. 23. And that he might make known the riches of his glory, on the vessels of mercy, which he had afore prepared unto glory.*

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v. 23. And that he might make known the riches of his glory, on the vessels of mercy, which he had afore prepared unto glory.

1. Cor. 4. 11. Thou hast created small things, and for thy pleasure they are and become great too.

1. Cor. 4. 35. He doth according to his will in the army of heaven and among the inhabitants of the earth.

(f) Gen. 1. throughout Heb. 1. 3. Through

Faith we understand that the world were framed by the Word of God, so that things which were seen were made of things that do appear.

Q. How doth God execute his decrees?

A. God executeth his decrees in the works of Creation and Providence. ||.

Q. What is the work of Creation?

A. The work of Creation is Gods making all things of nothing, by the Word of his Power, in the space of six days, and all very Good (f).

(f) Gen. 1. throughout Heb. 1. 3. Through Faith we understand that the world were framed by the Word of God, so that things which were seen were made of things that do appear.

Q. How did God create man?

A. God created man male and female after his own image

(1) *Gen. 1. 26.* And God said, let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. *v. 27.* So God created man in his own image, in the image of God created he him, male and female created he them. *v. 28.* And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. *Col. 3. 10.* And have put on the new man, which is renewed in knowledge after the image of him that created him. *Eph. 4. 24.* And that ye put on that new man, which after God is created in righteousness and true holiness.

Q. What are Gods works of Providence?

A. Gods works of Providence are his most holy (*a*), wife (***), and powerful preserving (*x*), and governing all his creatures, and all their actions (*y*).

(*a*) *Psal. 145. 17.* The Lord is righteous in all his wayes, and holy in all his works.

(***) *Psal. 104. 24.* O Lord how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches. *Isa. 28. 29.* This also cometh from the Lord of hosts: which is wonderful in counsel and excellent in working. (*x*) *Heb. 1. 3.* Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (*y*) *Psal. 103. 19.* The Lord hath prepared his throne in the heaven, his kingdom ruleth over all. *Matth. 10. 29.* Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? *v. 30.* But the very hairs of your head are all numbered. *v. 31.* Fear ye not therefore, ye are of more value then many sparrows.

Q. what speciall act of Providence did God Exercise towards man in the estate wherein he was created?

A. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon pain of death (*x*).

(*x*) *Gen. 3. 12.* And the law is not of faith, but the man that doth them, shall live in them. *Gen. 2. 17.* But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.

Q. Did our first Parents continue in the state wherein they were created?

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created.

created, by sinning against God (a).

(a) *Gen. 3. 6.* And when the woman saw that

the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat. v. 7.] And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. v. 8.] And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. v. 13.] And the Lord God said unto the woman, what is this that thou hast done? and the woman said, the Serpent beguiled me, and I did eat. *Eccles. 7. 29.* Lo this onely have I found, that God hath made man upright, but they have sought out many inventions.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God (b).

(b) 1 *John 3. 4.* Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law

Q. *What was the sin whereby our first Parents fell from the estate, wherein they were created?*

A. The sin whereby our first Parents fell from the state, wherein they were created, was their eating the forbidden fruit (c).

(c) *Gen. 3. 6. vide supra V. 12.* The woman

which thou gavest to be with me, she gave me of the tree and I did eat.

Q. *Did all mankind fall in Adams first transgression?*

A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression (d).

(d) *Gen. 2. 16.* And the Lord God commanded the man saying, of every tree of

the garden thou mayst freely eat. v. 17.] But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. *Rom. 5. 12.* Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned. 1 *Cor. 15. 22.* For since by man came death, by man also came the resurrection of the dead. v. 22.] For as in Adam all die, so in Christ shall all be made alive.

Q. *Into what estate did the fall bring mankind?*

A. The Fall brought mankind into an estate of sin and misery (e).

Q. *Wherein consists the sinfulness of that estate wherein man fell?*

(e) *Rom. 5. 12.* Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

Y

A. The

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all

(f) Rom 9. to. to actual transgressions which proceed from it (f).

see 20 Eph. 2. 1. And

you hath he quickened who were dead in trespasses and sins. V. 2. Wherein in times past ye walked according to the course of this world, according to the Prince of the power of the air, the spirits that now worketh in the children of disobedience. V. 3. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath even as others. Jam. 1. 14. But every man is tempted when he is drawn away of his own lust, and enticed. V. 15. Then when lust hath conceived it brings forth sin, and sin when it is finished bringeth forth death. Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Q. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God (g), are under his wrath and curse (h), and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever (i).

(g) Gen. 3. 8. Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. V. 10. And he said, I heard the voice in the garden, and I was afraid, because I was naked, and I hid myself. V. 14. So he drove out the man, and he placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way to keep the way of the tree of life. (h) Eph. 2. 3. — And by nature the children of wrath, even as others Gal. 3. 10. For as many as are of the works of the Law are under the curse, for it is written, Cursed is every one which continueth not in all things which are written in the Law to do them. (i) Lam. 3. 39. Wherefore doth the living man complain? a man for the punishment of his sins. Ro. 6. 23. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Mat. 25. 41. Then shall he say to them on the left hand, Depart from me ye cursed into everlasting fire prepared for the devil and his angels. V. 46. And these shall go away into everlasting punishment, but the righteous into life eternal.

Q. Did God leave all mankind to perish in the state of sin and misery?

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life (k), did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer (l).

(k) Eph. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. (l) Rom

3. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the Prophets. V. 22. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference. Gal. 3. 21. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. V. 22. But the Scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

Q. What

Q. Who is the Redeemer of Gods Elect?

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ (*m*), who being the eternal Son of God, became man (*n*), and so was, and continueth to be God and man in two distinct Natures, and one Person for ever (*o*).

(*m*) 1 Tim. 25. For there is one God and one Mediator between God and man, the man

Christ Jesus. V.6. Who gave himself a ransom for all, to be testified in due time. (*n*) 1 John 1.14. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Gal. 4.4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law, (*o*) Rom. 9.5. Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Luk. 1.35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called, The Son of God. Col. 2.9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 7.24. But this man because he continueth ever, hath an unchangeable Priesthood. V.25. Wherefore he is able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

Q. How did Christ being the Son of God become man?

A. Christ the Son of God became man, by taking to himself a true body (*p*), and a reasonable soul (*q*), being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her (*r*), yet without sin (*s*).

(*p*) Heb. 2.14. For as much then as the children are partakers of flesh and blood, he also himself likewise took

part of the same; that through death he might destroy him that had the power of death, that is the Devil. V.16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham. Heb. 10.5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. (*q*) Mat. 26.38. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry you here and watch with me. (*r*) Luk. 1.31. Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. V.35. wide supra V.42. And she spake our with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. Gal. 4.4. wide supra. (*s*) Heb. 4.15. For we have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted as we are, yet without sin. Heb. 7.26. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

Q. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation (*t*).

(*t*) Act. 3.22. For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall you hear in all things whatsoever he shall say unto you. Heb. 12.25. See that ye refuse not him that speaketh, for if they escaped not who refused him

him that spake on earth, much more shall not we escape, if we turn away from him that *speakes from heaven*. Compared with 1 Cor. 13. 3. Since ye seek a proof of *Christ speaking in me*, which to you-ward is not weak, but is mighty in you. Heb. 5. 5. So also Christ glorified not himself *so he made us High-Priest*, but he that said unto him, thou art my Son to day have I begotten thee. v. 6.] *As he saith also in another place, thou art a Priest* for ever after the order of Melchizedeck. v. 7.] Who in the dayes of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him who is able to save him from death, and was heard in that he feared. Psal. 116. Yet have I set my King upon my holy hill of Sion. Isa. 9. 6. For unto us a child is born, unto us a Son is given, and the govern-ment shall be upon his shoulders, and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. v. 7.] Of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdom to order it and to establish it with judgement and justice, from henceforth even for ever, the zeal of the Lord of hosts will perform this. Mat. 21. 5. Tell ye the daughter of Sion, behold thy King cometh unto thee, meek and sitting upon an ass and a colt the foal of an ass. Psal. 2. 8. Ask of me and I will give thee th: Heavens for thine inheritance and the uttermost parts of the earth for thy poss: sion, thou shalt break them with a rod of iron, thou shalt dash them in pieces like a Potters vessel. v. 10.] Be wise now therefore, O ye Kings, be instructed ye judges of the earth. v. 11.] Serve the Lord with fear and joyce with trembling.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet, in reve-
(p) Job. 1. 18. No man hath seen God at any time, the only begot-
ten Son which is in
the bosom of the Father, he hath declared him. 1 Pet. 1. 10. Of which salvation the Prophets have
enquired, and searched diligently, who prophesied of the grace that should come unto you. v. 11.]
Searching what, or what manner of time the Spirit of Christ, which was in them did signifie, when
it testified before-hand the sufferings of Christ, and the glory which should follow. v. 12.] Unto
whom it was reveled, that not unto themselves, but unto us they did minister the things, which are now
reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from
heaven, which things the Angels desire to look into. Job. 15. 15. Henceforth I call you not servants,
for the servant knoweth not what his Lord doth; but I have called you friends, for all things that I have
heard of my Father I have made known unto you Job. 10. 31. These things are written, that you might
believe that Jesus is the Christ, the Son of God, and that believing you might have life through his
name.

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest
(?) Heb. 9. 14. How much more shall the
blood of Christ who
through the eternal
Spirit offered himself without spot to God, purge your consciences from dead works to serve the living
God. v. 28.] So Christ was once offered to bear the sins of many, and unto them that look for him
shall he appear the second time without sin unto salvation. (x) Heb. 2. 17. In all things it behoved him
to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things
pertaining to God, to make reconciliation for the sins of the people.

in making continual intercession for us (y).

(y) Heb. 7. 24 But this man because he conti-

nued ever hath an unchangeable Priesthood. v. 25.] Wherefore he is able to save to the uttermost those that come to God by him, seeing he ever liveth to make intercession for them.

Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King, in subduing us to himself (z), in ruling (a), and defending us (b), and restraining and conquering all his and our enemies (c).

(z) Act. 15. 14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a

people for his name. v. 15.] And to this agree the words of the Prophet, as it is written. v. 16.] After this I will return and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof and I will set it up. (a) Isa. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us. (b) Isa. 32. 1. Behold a King shall reign in righteousness, and Princes shall rule in judgement. v. 2.] And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a rock in a weary land.

(c) 1 Cor. 15. 25. For he must reign, till he hath put all enemies under his feet. Ps. 110. throughout.

Q. Wherein did Christs humiliation consist?

A. Christs humiliation consisted in his being born, and that in a low condition (d), made under the law (e), undergoing the miseries of this life (f), the wrath of God (g), and the cursed death of the cross (h), in being buried (i) and continuing under the power of death for a time (k).

(d) Luk. 2. 7. And she brought forth her first-born Son and wrapped him in swaddling-clothes and laid him

in a manger, because there was no room for them in the Inn. (e) Gal. 4. 4. But when the fulness of time was come, God sent forth his Son made of a woman, made under the law: (f) Heb. 12. 2. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. v. 3.] For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Isa. 53. 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground, he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him. v. 3.] He is despised and rejected of men, a man of sorrows and acquainted with griefs, and we hid as it were our faces from him, he was despised and we esteemed him not. (g) Luk. 22. 44. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Mat. 27. 46. And about the ninth hour Jesus cried with a loud voice, saying, ELI ELI-LAMA-SABAGTHANI: that is to say, My God, my God, why hast thou forsaken me? (h) Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (i) 1 Cor. 15. 4. And that he was buried, and that he rose again the third day according to the Scriptures. (k) Mat. 2. 40. As Jonas was three dayes and three nights in the whales belly, so shall the Son of man be three dayes and three nights in the heart of the earth. Act. 2. 24, 25, 27. — 31. v. 24.] Whom God hath raised having loosed the pains of death, because it was not possible that he should be holden of it. v. 25.] For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. v. 26.] Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope. v. 27.] Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. v. 31.] He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.

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Q. where

Q. Wherein consisteth Christs Exaltation?

A. Christs exaltation consisteth in his rising again from the dead on the third day (*l*), in ascending up into heaven (*m*), in sitting at the right hand of God the Father (*n*), and in coming to judge the world at the last

(*l*) 1 Cor. 15. 4. And that he was buried, and that he rose again the third day according to the Scriptures.

(*m*) Mark. 16. 19. So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God. (*n*) Eph. 1. 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.

(*o*) Act. 1. 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner, as ye have seen him go into heaven. Chap. 17. v. 31. He hath appointed a day, in the which he shall judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to

(*p*) John 1. 11, 12. us (*p*), by his holy Spirit (*q*).

v. 11. He came unto

his own, and his own received him not. v. 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name.

(*q*) Tit. 3. 5, 6. v. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. v. 6. Which he shed on us abundantly, through Jesus Christ our Saviour.

Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applyeth to us the Redemption purchased by Christ, by working faith in us (*r*), and thereby uniting us to Christ in our effectual Calling (*s*).

(*r*) Eph. 1. 13, 14. v. 13. In whom ye

also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise. v. 14. Which is an earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. Job. 6. 37, 39.

v. 37. All the Father giveth me shall come unto me, and him that cometh to me, I will in no wise cast out. v. 39. And this is the Father's will which hath sent me, that of all which he hath given, I should lose nothing, but should raise it again at the last day. Eph. 2. 8. By grace ye are saved, through faith, and that not of your selves, it is the gift of God.

(*s*) Eph. 3. 17. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love 1 Cor. 1. 9. God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Q. what

Q. what is effectual Calling :

A. Effectuall calling is the work of Gods Spirit (*f*), whereby, convincing us of our sin and misery (*u*), enlightning our minds in the knowledg of Christ (**)* and renewing our wills (*x*), he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel (*y*).

(*f*) 1 Tim. 1 9. Who hath saved us and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before

the world began. 2 Thes 2. 13, 14. v. 13.] But we are bound to give thanks alwayes to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through Sanctification of the Spirit and belief of the true h. v. 14.] Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.

(*u*) Act. 2. 37. Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, men and brethren what shall we do? (**)* Act 16. 18. To open their eyes and to turn them from darknesse to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. (*x*) Ezek 36. 26, 27. v. 26.] A new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. v. 27.] And I will put my Spirit within you, and cause you to walk in my statutes and ye shall keep my judgments and do them. (*y*) John. 6. 44, 45. v. 44.] No man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day. v. 45.] As it is written in the Prophets, and they shall be all taught of God, every man therefore that hath heard and hath learned of the Father cometh unto me. Phil. 2. 13. For it is God that worketh in you, both to will and to do of his good pleasure.

Q. what benefits do they that are Effectually Called partake of in this life :

A. They that are effectually called do in this life partake of Justification (*z*), Adoption (*a*), Sanctification, and the several benefits which in this life do either accompany or flow from them (*b*).

(*z*) Rom. 8. 30. Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified, them he also glorified. (*a*) Eph. 1. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. (*b*) 1 Cor. 1. 30. Of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. what is Justification :

A. Justification is an act of Gods free grace wherein he pardoneth all our sins (*c*), and accepteth us as right-

eous in the redemption that is in Jesus Christ. v. 25.] Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. 4. 6. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. v. 7.] Saying, blessed are they whose iniquities are forgiven, and whose sins are covered. v. 8.] Blessed is the man to whom the Lord will not impute sin.

(*c*) Ro. 3. 24, 25.] v. 24 Being justified freely by his grace, through

eous.

(d) 2 Cor. 5. 19. To wit: *teous in his sight (d), onely for the righteousness of Christ that God was in imputed to us (e), and received by Faith alone (f)*

Christ reconciling the world unto himself, *not imputing their trespasses unto them, and hath committed to us the word of reconciliation.* v. 21.] For he hath made him to be sin for us, who knew no sin; *that we might be made the righteousness of God in him.* (e) Rom. 5. 17. For if by one mans offence, death reigned, by one much more, they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ. v. 18.] Therefore, as by the offence of one, judgement came upon men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. v. 19.] As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. (f) Gal. 2. 16. Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, *that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.* Phil. 3. 9. And be found in him, not having mine own righteousness which is of the law, but *that which is through the faith of Christ, the righteousness which is of God by faith.*

Q. What is Adoption?

A. Adoption is an act of Gods free grace (g), whereby we are received into the number, and have a right to all the privileges of the sons of God (h).

(g) 1 Job. 3. 1. Behold *what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because he knew him not.* (h) 1 Ib. 1. 12. As many as received him, *so them gave he power to become the sons of God, even to them that believe on his name.* Rom. 8. 17. And if children, then heirs, heirs of God and joint-heirs with Christ, if so be we suffer with him, that we may be also glorified together.

Q. What is Sanctification?

A. Sanctification is the work of Gods free grace (i),

(i) 2 Thes. 1. 13. God whereby we are renewed in the whole man after the image of God (k), and are enabled more and more to die unto sin, and live unto righteousness (l).

Sanctification of the Spirit and the belief of the truth. (k) Ephes. 4. 23. And be renewed in the Spirit of your mind. v. 24.] And that ye put on that new man which after God is created in righteousness and true holiness. (l) Rom. 6. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. v. 6.] Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Q. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification are

are assurance of Gods love, peace of conscience (m), joy in the holy Ghost (n), encrease of grace (o) and perseverance therein to the end (p).

(m) Rom. 5. 1. Therefore being justified by faith we have peace with God through our Lord Jesus Christ.

V. 2.] By whom also we have access by faith into this grace wherein we stand, and joy in hope of the glory of God. V. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us. (n) Rom. 14. 17. For the Kingdom of God is not meat and drink: but righteousness and peace, and joy in the holy Ghost. (o) Prov. 4. 18. The path of the just, is as the shining light, that shineth more and more unto the perfect day. (p) 1 Job. 5. 13. These things have I written unto you that believe on the name of the Son of God, that you may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 Pet. 1. 5. Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last times.

2. What benefits do believers receive from Christ, at death?

A. The souls of believers are at their death made perfect in holiness (q), and do immediately passe into glory (r), and their bodies being still united to Christ (s), do rest in their graves (t), till the resurrection (u).

(q) Heb. 12. 23. To the general assembly and Church of the first-born which are

written in heaven, and to God the judg of all, and to the spirits of just men made perfect. (r) 2 Cor. 5. 1. For we know that if our earthly houses of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. V. 6.] Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. V. 8.] We are confident I say, and willing, rather to be absent from the body, and to be present with the Lord. Phil. 1. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. 23. 43. And Jesus said unto him, verily, I say unto thee, to day shalt thou be with me in paradise. (s) 1 Thes. 4. 14. For if we believe that Jesus dyed and rose again, even so them also which sleep in Jesus, will God bring with him. (t) Isa. 57. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness. (u) Job. 19. 26. And though after my skin, worms destroy this body, yet in my flesh shall I see God. V. 27.] Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.

2. What benefit do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in (*) 1 Cor. 15. 43. It is sown in dishonour, glory (*), shall be openly acknowledged, and acquitted in the day of judgment (x), and made perfectly blessed in it is raised in glory, it is sown in weakness, it is raised in power.

(x) Mat. 25. 23. His Lord said unto him, well done, thou good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. Mat. 10. 32. Whosoever shall confess me before men, him will I confess also before my father which is in heaven.

(y) 1 Joh. 3. 2. Beloved full enjoying of God (y), to all eternity (z).
 now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is, 1 Cor. 13. 12. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am also known. (z) 1 Thes. 4. 17. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we be ever with the Lord. v. 18.] Wherefore comfort one another with these words.

Q. what is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will (a).

(a) Mic. 6. 8. He hath shewed thee, O man what is good, and *what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.* 1 Sam. 15. 22. And Samuel said, hath the Lord as great delight in burnt-offering and sacrifices as in obeying the voice of the Lord, Behold, to obey is better then sacrifice, and to hearken then the fat of rams.

Q. what did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the Moral Law (b).
 (b) Rom. 2. 14. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves v. 15.] Which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. 10. 5. For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them,

Q. where is the Moral Law summarily comprehended?

A. The morall law is summarily comprehended in the ten Commandments (c).
 (c) Deut. 10. 4. And he wrote on the Tables according to the first writing, the ten Commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly, and the Lord gave them unto me. Mat. 19. 17. And he said unto him, why callest thou me good, there is none good, but one, that is God, but if thou wilt enter into life, keep the Commandments.

Q. what is the sum of the ten Commandments?

A. The sum of the ten Commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour.

neighbour as our selves (d).

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, v. 38.] This is the first and great Commandment. v. 39.] And the second is like unto it, Thou shalt love thy neighbour as thy self. v. 40.] On these two Commandments hang all the law and the Prophets.

Q. What is the Preface to the Ten Commandments?

A. The Preface to the ten Commandments is in these words [I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage (e).]

Q. What doth the Preface to the ten Commandments teach us?

A. The Preface to the ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his Commandments (f).

delivered out of the hands of our enemies, might serve him without fear. v. 75.] In holiness and righteousness before him all the dayes of our lives. 1 Pet. 1.15.] But as he that hath called you, is holy, so be ye holy in all manner of conversation. v. 16.] Because it is written, be ye holy for I am holy. v. 17.] And if you call on the father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear. v. 18.] For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation, received by tradition from your fathers. v. 19.] But with the precious blood of Christ, as of a lamb without blemish, and without spot

Q. which is the first Commandment?

A. The first Commandment is [Thou shalt have no other Gods before me (g).]

Q. what is required in the first Commandment?

A. The first Commandment requireth us to know, and acknowledge God to be the only true God, and our God (h), and to worship and glorifie

God of thy father, and serve him with a perfect heart, and with a willing minde; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever. Deut. 10.17. Thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his statutes, and his Commandments, and his judgements, and to hearken unto his voice.

(i) *Mat. 4. 10.* Then him accordingly (i)

said Jesus unto him,

Get thee hence Satan, for it is written, thou shalt worship the Lord thy God and him only shalt thou serve. *Psal. 29. 2.* Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness.

Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying

(k) *Psal. 14. 1.* The fool hath said in his heart there is no God, they are corrupt, they have done abominable works, there is none that doth good. (l) or not worshipping and glorifying the true God, as God (l), and our God (m), and the giving that worship and glory to any other which is due to him alone (n).

(l) *Rom. 1. 23.* Because that when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkened. (m) *Psal. 81. 10.* I am the Lord thy God which brought thee out of the land of Egypt, open thy mouth wide and I will fill it. v. 11. But my people would not hearken to my voice, and Israel would none of me. (n) *Rom. 1. 25.* Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen. v. 26. For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature.

Q. What are we especially taught by these words [before me] in the first Commandment?

A. These words before me, in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God (o).

(o) *Ezek. 8. 5.* to the end

Psal. 44. 20, 21. But

if we have forgotten

the name of our God, or stretched out our hands to a strange God; v. 21. Shall not God search this out? for he knoweth the secrets of the heart.

Q. Which is the second Commandment?

A. The second Commandment is, [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me, and keep my Commandments (p).]

(p) *Exod. 20:4, 5, 6.*

Q. What

Q. What is required in the second Commandment?

A. The second Commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances as God hath appointed in his word (g).

(g) *Deut. 32. 46.* And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law. *Mat. 28. 20.* Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway unto the end of the world. *Act. 2. 42.* And they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers.

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images (r), or any other way, not appointed in his word (f).

(r) *Deut. 4. 15, 16, 17, 18, 19.* v. 15. Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) v. 16. Left you corrupt your selves, and make you a groven Image, the similitude of any figure, the likeness of male or female. v. 17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, v. 18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth. v. 19. And least thou lift up thine eyes unto heaven, and when thou seest the Sun, Moon, and Starres, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord God hath divided unto all nations under the whole heaven. *Exod. 32. 5-8.* And when Aaron saw it, he built an Altar before it, and Aaron made proclamation, and said, To morrow is a feast to the Lord. — v. 8. They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the land of Egypt. (f) *Deut. 12. 31, 32.* Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth, have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. v. 32. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment are, Gods sovereignty over us (t), his property in us (u), and his zeal he hath to his own worship (*).

(t) *Psal. 95. 1, 3, 6.* Let us come before his presence with thanksgiving; and make a joyful noise unto him with Psalms. v. 3. For the Lord is a great God, and a great King above all Gods. v. 6. O come let us worship and bow down, let us kneel before the Lord our maker. (u) *Psal. 45. 11.* So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him. (*) *Exod. 34. 13, 14.* But ye shall destroy their altars break their images, and cut down their groves. V. 14. For thou shalt worship no other God, for the Lord whose name is Jealous, is a jealous God.

Q. Which is the third Commandment?

A. The

A. The third Commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain (x).

(x) Exod. 20. 7.

Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverend use of Gods Names (y), Titles (z), Attributes (a), Ordinances (b), Word (c), and Works (d).

(y) Mat. 6. 9. After this manner therefore pray ye, Our Father

which art in heaven, hallowed be thy Name. Deut. 28. 58. If thou wilt not observe to do all the words of this law, that are written, in this book, that thou maist fear this glorious and fearful name, THE LORD THY GOD. (z) Psal. 68. 4. Sing unto God, sing praises to his name, extol him that rideth upon the heavens by his name JAH, and rejoyce before him. (a) Rev. 14. 3. 4. And they sing the Song of Moses, the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. V. 4. Who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest. (b) Mal. 1. 11. 14. For from the rising of the Sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place where shall be offered unto thy name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts. V. 14. But cursed be the deceiver that bath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. (c) Psal. 138. 1. 2. I will praise thee with my whole heart, before the gods will I sing praise unto thee. V. 2. I will worship towards thy holy Temple, and praise thy name for thy loving Kindness, and for thy truth: for thou hast magnified thy word above all thy name. (d) Job. 36. 24. Remember that thou magnific his work, which men behold.

Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abusing of any thing, whereby God maketh himself known (e.)

(e) Mal. 1. 6. 7. — 12. A son honoureth his father, and a servant his Master. If then I

be a father, where is mine honor? and if I be a Master, where is my fear, saith the Lord of hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name? V. 7. Ye offer polluted bread upon mine Altar; and ye say, Wherein have we polluted thee? in that ye say, The Table of the Lord is contemptible. V. 12. But ye have profaned it, in that ye say, the Table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible. Chap. 2. v. 1. If you will not hear, and if you will not lay it to heart to give glory to my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings, yea, I have cursed them already, because ye do not lay it to heart. Chap. 3. 14. Ye have said, it is vain to serve God; and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts?

Q. What is the Reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is,

is, that however the breakers of this Commandment may escape punishment from men; yet the Lord our God will not suffer them to escape his righteous judgement (f).

(f) 1 Sam. 2. 12.—17

—22.—24. Now

the sons of Eli were sons of Belial; they knew not the Lord— v. 17.] Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord— v. 22.] Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the Tabernacle of the Congregation.— v. 24.] Nay, my sons, for it is no good report that I hear; ye make the Lords people to transgress. 1 Sam. 3. 13.. For I have told him that I will judg his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. Deut. 28. 58, 59. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful Name The Lord thy God. v. 59.] Then the Lord will make thy plagues wonderful, and the plagues of thy seed even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Q. Which is the fourth Commandment?

A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it (g).]

(g) Exo. 20. 8, 9, 10, 11

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, to be a holy Sabbath unto the Lord (h).

(h) Deut. 5. 12, 13, 14.

Keep the Sabbath

day to sanctify it; as the Lord thy God hath commanded thee. v. 13.] Six dayes shalt thou labour, and do all thy work. v. 14.] But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattel, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou.

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the Resurrection of Christ, God hath appointed the seventh day of the week to be the weekly Sabbath: and the first day of

of the week, ever since, to continue to the end of the world, which is the Christian Sabbath (i).

(i) *Gen. 2. 2, 3.* And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he made. *V. 3.* And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. *1 Cor. 16. 1, 2.* Now concerning the collection for the Saints; as I have given order to the Churches of Galatia, even so do ye. *V. 2. 7.* Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *Act. 20. 7.* And upon the first day of the Week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified, by an holy resting all that day (k), even from such worldly employments and recreations, as are lawful on other dayes (l), and spending the whole time in the publick and private exercises of Gods worship (m), except so much as is to be taken up in the works of necessity and mercy (n).

(k) *Exod. 20. 8.* — 10. Remember the Sabbath day to keep it holy — *V. 10.* But the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work,

thou, nor thy son, &c. (l) *Neh. 13. 15, 16, 17, 18, 19.* — 21, 22. In those dayes saw I in Judah, some tread- ing wine-presses on the Sabbath, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. *V. 16.* There dwelt men of Tyre also therein, which brought fish, and all manner of wares; and sold on the Sabbath day, unto the children of Judah, and in Jerusalem. *V. 17.* Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? *V. 18.* Did not your fathers thus, and did not God bring all this evil upon us, and upon this City? Yet ye bring more wrath upon Israel, by profaning the Sabbath. *V. 19.* And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants I set at the gates, that there should be no burden brought in on the Sabbath day. *V. 21.* Then testified I against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. *V. 22.* And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this also, &c.

(m) *Luk. 4. 16.* And he came to Nazareth where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read. *Act. 20. 7.* And upon the first day of the week, &c. See letter [i] *Psal. 92.* Title, A Psalm, or song for the Sabbath day. *1. a. 66. 23.* And it shall come to pass, that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. (n) *Mat. 12.* from ver. 1. to ver. 13. At that time Jesus went on the Sabbath day through the corn, and his Disciples were an hungry, and began to pluck ears of corn and to eat. But when the Pharisees, &c. — ver. 12. Is it lawful to do well on the Sabbath dayes.

Q. What are the sins forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission of careful performance of the duties required (o).

red (o), and the profaning the day by idleness (p), or doing that which is in it self sinful (q), or by unnecessary thoughts, words, or works about our worldly employments or recreations (r).

(o) Ezek. 22. 26. *Her Priests have violated my law, and profaned mine holy things: they have put no difference between the holy and profane, nei-*

ther have they shewed difference between the unclean and clean; and have hid their eyes from my Sabbaths, and I am profaned among them. *Amos 8. 5.* Saying, When will the New Moon be gone, that we may sell corn, and the Sabbath that we may set forth wheat? making the Ephah small, and the shekel great, and falsifying the balances by deceit. *Mal. 1. 13.* Ye said also, Behold, what a weariness it is! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, saith the Lord? (p) *Act. 20. 7.*

—9. And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech untill midnight.

v. 9.] And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long Preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead.

(q) *Ezek. 12. 38.* Moreover, this they have done to me, They have defiled my Sanctuary in the same day, and have profaned my Sabbaths.

(r) *Jer. 17. 24. 25. 26.* And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein. v. 25.] Then shall there enter into the gates of this City Kings and Princes sitting upon the throne of David, riding in chariots and on horses, they and their Princes, the men of Judah and the inhabitants of Jerusalem; and this City shall remain for ever. v. 26.] And they shall come from the Citie of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the Plain, and from the mountains, and from the South, bringing burnt-offerings and sacrifices, and meat-offerings, and Incense, and bringing sacrifices of praise unto the house of the Lord. *Isa. 58. 13.* If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy-day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shall honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words.

Q. What are the Reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment are, Gods allowing us six daies of the week for our own employment (s), his challenging a special property in the seventh, his own example, and his blessing the Sabbath day (t).

(s) *Exod. 10. 9.* Six dayes shalt thou labour and do all thy

work. (t) *Exod. 10. 11.* For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it.

Q. What is the fifth Commandment?

A. The fifth Commandment is, [Honour thy father and thy mother that thy dayes may be long upon the land which the Lord thy God giveth thee (u).]

(u) *Exod. 10. 12.*

Q. What is required in the fifth Commandment?

A. A.

A. The

A. The fifth Commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors (*), inferiors (x), or equals (y).

(*) Eph. 5. 21. Submitting your selves one to another in the fear of God. (x) 1 Pet. 2.

17. Honour all men, Love the brotherhood. Fear God. Honour the King. (y) Rom. 12. 10. Be kindly affectioned one to another, with brotherly love in honour preferring one another.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their several places and relations (Z).

(Z) Mat. 15. 4. For God commanded, saying, Honour thy Father, and mother, &c. be that

curseth father or mother let him die the death. v. 5.] But ye say whatsoever shall say to his father or his mother, it is a gift by whatsoever thou mightest be profited by me; v. 6.] And honour not his father or his mother, he shall be free, thus have ye made the Commandments of God of none effect by your traditions. Ezek. 34. 2, 3, 4. Son of man prophecy against the shepherds of Israel: prophesy, and say unto them, Thus saith the Lord God unto the shepherds, who be the shepherds of Israel, that do feed themselves; should not the shepherds feed the flocks? v. 3.] Ye eat the fat and cloath you with the wool, ye kill them that are fed; but ye feed not the flock. v. 4.] The diseased have ye not strengthened, nor have ye healed them which was sick, nor bound up that which was broken, nor brought again that which was driven away; nor sought that which was lost, but with force and cruelty have ye ruled them. Rom. 13. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Law.

Q. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity, (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment (a).

(a) Deut. 5. 16 Honour thy father and thy

mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Eph. 6. 2, 3. Honour thy father and mother (which is the first Commandment: with promise.) v. 3.] That it may be well with thee, and thou mayest live long on the earth.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, [Thou shalt not kill (b).]

(b) Exod. 20. 13.

Q. What

Q. what is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own life (c), and the life of others (d).

their own wives as their own bodies. He that loveth his wife, loveth himself. v. 29.] For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church? (d) 1 King. 18.4. For it was so, when Jezebel cut off the Prophets of the Lord, that Obadiah took an hundred Prophets, and hid them by fifty in a cave, and fed them with bread and water.

(c) Eph. 5. 28, 29. So ought men to love

(d) 1 King. 18.4.

Q. what is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever toucheth thereunto (e).

(e) Act. 16. 28. But Paul cried with a loud voice, saying, Do thy

self no harm for we are all here. Gen. 9. 6. Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God made he man.

Q. which is the seventh Commandment?

A. The seventh Commandment is [Thou shalt not commit adultery (f)].

(f) Ex. 20. 14.

Q. what is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity in heart, speech and behaviour (g).

(g) 1 Cor. 7. 2. --- 35. 5. 34 --- 36. Nevertheless to avoid fornication, let every man

have his own wife, and every woman her own husband. v. 3.] Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband --- v. 5.] Defraud you not one the other, except it be with consent for a time, that ye may give, &c. v. 34.] There is difference also between a wife and a virgin, the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world how she may please her husband --- v. 36.] But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will; he sinneth not; let them marry. Col. 4. 6. Let your speech be always with grace; seasoned with salt; that ye may know how ye ought to answer every man. 1 Pet. 3. 2. While they behold your chaste conversation coupled with fear.

Q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all

(b) *Mat. 15. 19.* For unchast thoughts, words and actions (b).

out of the heart pro-

ceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Mat. 5. 28. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. *Eph. 5. 3, 4.* But fornication and all uncleanness; or covetousness, let it

not be once named amongst you, as becometh Saints: *V. 4.* Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

Q. Which is the eighth Commandment?

A. The eight Commandment is, [*Thou shalt not steal (i).*]

(i) *Exod. 20. 15.*

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate

(k) *Gen. 30 30.* For it of our selves, and others (k).

was little which thou

hadst before I came, and it is now increased unto a multitude, and the Lord hath blessed thee since my coming, and now when shall I provide for my own house also? *1 Tim. 5. 8.* But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel. *Lev. 25. 35.* And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee. *Deut. 22. 1, 2, 3, 4, 5.* Thou shalt not see thy brothers ox, or his sheep go astray, and hidesthy self from them; thou shalt in any case bring them back again unto thy brother. *V. 2.* And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thy own house, and it shall be with thee untill thy brother seek after it, and thou shalt restore it to him again. *v. 3.* In like manner shalt thou do with his Ass, and so shalt thou do with his raiment, and with all lost things of thy brothers which he hath lost, and thou shalt found; thou shalt not hidesthy self. *v. 4.* Thou shalt not see thy brothers ox or his ass fall down by the way, and hide thy self from them; thou shalt surely help him to lift them up again. *v. 5.* The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God. *Exod. 23. 4, 5.* If thou meet thine enemies ox or his ass going astray, thou shalt surely bring it back to him again. *v. 5.* If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him. *Gen. 47. 14. 20.* And Joseph gathered up all the money that was found in the land of Egypt, and Canaan, for the corn which they bought, and Joseph brought the money into Pharaohs house. *v. 20.* And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaohs.

(l) *Prov. 23. 30, 31.* Be not amongst wine bibbers, amongst riotous eaters of flesh, *v. 31.* for the drunkard and the glutton shall come to

poverty, and drowsiness shall cloath a man with rags. *Prov. 28. 19.* He that tilleth his land shall have plenty of bread, but he that followeth after vain persons shall have poverty enough. *Eph. 4. 28.* Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.

Q. What is the ninth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth or may, unjustly hinder our own, or our neighbors wealth, or outward estate (l).]

A. The

A. The ninth Commandment is [*Thou shalt not bear false witness against thy neighbour* (m).]

(m) Exod. 20. 16.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man (n), and of our own, and of our neighbours good names (o), especially in witness-bearing (p).

(n) Zech. 8. 16. These are the things that ye shall do, speak ye every man the truth to his neighbor, excuse the

judgment of truth and peace in your gates. (o) 3 Job. v. 13. Demetrius had good report of all men and of the truth itself 3 yea, and we also bear record, and ye know that our record is true. (p) Prov. 14. 5. A faithful witness will not lie, but a false witness will utter lies. V. 25.] A true witness delivereth souls, but a deceitful witness speaketh lies.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbours good name (q).

(q) 1 Sam. 17. 28. And Eliab his eldest brother heard when

he spake unto the men, and Eliab's anger was kindled against David, and he said, why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thy heart, for thou art come down that thou mightest see the battle. Lev. 19. 16. Thou shalt not go up and down as a tale bearer among thy people, neither shalt thou stand against the blood of thy neighbor, I am the Lord. Psal. 141. 3. He that backbiteth not with his tongue, nor doth evil to his neighbor, nor taketh up a reproach against his neighbor.

Q. What is the tenth Commandment?

A. The tenth Commandment is, [*Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbors* (r).]

(r) Exod. 20. 17.

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition (s), with a right and

(s) Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never leave thee nor forsake thee. 1 Tim. 6. 6. But godliness with contentment is great gain.

(1) Job 31. 29. If I charitable frame of spirit toward our neighbour, and all
rejoiced at the distress that is his (r).

tion of him that hated
me, or lift up my self

when evil found him. Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep.
1 Tim. 1. 5. Now the end of the Commandment is, charity out of a pure heart, and of a good conscience,
and of faith unfeigned. 1 Cor. 13. 4. 1357. Charity suffereth long, and is kind, charity envieth
not, charity vaunteth not it self, is not puffed up. V. 5. Doth not behave it self unseemly, seeketh not
her own, is not easily provoked, thinketh no evil. V. 6. Rejoiceth in truth, but rejoiceth in the
truth; V. 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Q. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate (w), envying or grieving at the good of our neighbour (*), and all inordinate motions and affections to any thing that is his (x).

(u) 1 Kgs. 21. 4. And
Ahab came into his

house, heavy and dis-

pleased, because of the

word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. Esb. 5. 13. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the Kings gate. 1 Cor. 10. 10. Neither murmur ye as some of them also murmured and were destroyed of the destroyer. * Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another. 1 am. 3. 14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. V. 16. For where envying and strife is, there is confusion and every evil work. (x) Rom. 7. 7. What shall we say then, is the law sin? God forbid: nay, I had not known sin but by the law; for I had not known lust except the Law had said, thou shalt not covet. V. 8. But sin taking occasion by the commandment, wrought in me all manner of concupiscence, for without the law sin was dead. Rom. 13. 9. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thy self. Deut. 5. 21. Neither shalt thou desire thy neighbours wife, neither shalt thou covet thy neighbours house, his field, or man servant, or his maid, servant, his ox, or his ass, or any thing that is thy neighbours.

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Q. Is any man able perfectly to keep the Commandments of God?

A. No meeer man since the fall, is able in this life perfectly to keep the Commandments of God (y), but

(y) Eccl. 7. 20. For
there is none just man
on earth that doeth good

and sinneeth not. 1 Job. 1. 8. If we say that we have no sin, we deceive our selves, and the truth is not in us. V. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.

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doth

cloth daily break them in thought, word, and deed (z).

(1) *Gen. 6.5.* And God saw that the

wickedness of man was great in the earth, and *that every imagination of the thoughts of his heart was only evil continually.* *Gen. 8.21.* And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. *Rom. 3.9.* What then? are we better then they? no, in no wise, for we have before proved both Jews and Gentiles; that they are all under sin—and so on to verse 21. *Fam. 3.2.* For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body—and so on to verse 13.

Q. Are all transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others (a).

(a) *Ezek. 8.6.* He said furthermore unto me, Son of man, see!

show what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. *V. 13.*] He said also unto me, turn thee yet again, and thou shalt see greater abominations that they do. *V. 15.*] Then said he unto me, hast thou seen this, Oh son of man, turn thee yet again, and thou shalt see greater abominations then these. *1 Job. 5.16.* If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death; there is a sin unto death, I do not say that he shall pray for it. *1 Sal. 7.8.17.32.56.* And they sinned yet more against him; by provoking the most High in the wilderness. *V. 32.*] For all this they sinned still, and believed not for his wondrous works. *V. 56.*] Yet they tempted and provoked the most High God; and kept not his testimonies.

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath, and curse, both in this life, and that which is to come (b).

(b) *Eph. 5.6.* Let no man deceive you with vain words: for be-

cause of these things cometh the wrath of God upon the children of disobedience. *Gal. 3.10.* For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Lam. 3.39.* Wherefore doth a living man complain, a man for the punishment of his sins. *Mat. 25.41.* Then shall he also say unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.

Q. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, re-

pen-

penance unto life (e), with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption (d).

(e) *Ath* 20. 21. Testifying both to the Jews and also to the

Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (d) *Prov* 2. 1. — 5. v. 1 My son if thou wilt receive my words, and hide my commandments with thee, &c. v. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God. Chap. 8. 33, 34, 35] v. 33. Hear instruction and be wise, and refuse it not; v. 34. Blessed is the man that heareth me, waiting daily at my gates, [waiting at the posts of my doors. v. 35, but who so findeth me, findeth life, and shall obtain favour of the Lord. *Isa* 55. 3. Incline your ear and come unto me, hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

Q. what is faith in Jesus Christ?

(e) *Heb* 10. 39. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. (f) *Feb* 1. 12. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name. *Isa* 26. 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. V. 4.] Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. *Phil* 3. 9. And be found in him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which last of God by faith. *Gal* 2. 16. Knowing that a man is not justified by the works of the law; but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

A. Faith in Jesus Christ is a saving grace (e), whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel (f).

Q. What is repentance unto life?

A. Repentance unto life is a saving grace (g), whereby a sinner out of true sense of his sin (h), and apprehension of the mercy of God in Christ (i), doth with grief and hatred of his sin, turn from it unto God (k), with full saying, then hath God

also to the Gentiles granted repentance unto life. (h) *Ath* 2. 37. Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren what shall we do? V. 38.] Then said Peter unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (i) *Isa* 2. 12. Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. *Ier* 3. 22. Return ye backsliding children, and I will heal your backslidings; behold we come unto thee, for thou art the Lord our God. (k) *Ier* 31. 18. I have surely heard Ephraim bemoaning himself thus; thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned, for thou art the Lord my God. V. 19.] Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded; because I did bear the reproach of my youth. *Ezek* 36. 31. Then shall ye remember your own evil ways, and your doings which were not good, and shall loath yourselves in your own sight for your iniquities, and for your abominations.

purpose of, and endeavour after, new obedience (l).

(l) 1 Cor. 7. 11. For
behold this self same

thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your
selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge, in
all things you have approved your selves to be clear in this matter. *Isa* 1. 16. Wash ye, make ye clean,
put away the evil of your doings before mine eyes, *cast ye do evil*, V. 17.] *Learn to do well, seek judg-*
ment, relieve the oppressed, judge the fatherless, plead for the widow.

Q. What are the outward means whereby Christ communi-
cateth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ
communicateth to us the benefits of Redemption, are his
Ordinances, especially the Word, Sacraments and Pray-
er, all which are made effectual to the Elect, for salvari-
on (m).

(m) *Mat.* 28. 19. Go
ye therefore teach all
nations baptizing them

in the Name of the father, and of the son, and of the holy Ghost. V. 20.] *Teaching them to observe all*
things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world,
Amen. *Acts* 2. 42. — 46. 47. And they continued stedfastly in the Apostles Doctrine and fellowship,
and in breaking of bread, and in prayers. V. 46.] And they continuing daily with one accord in the
Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;
V. 47.] Praising God, and having favour with all the people. And the Lord added to the church daily such
as should be saved.

Q. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especi-
ally the preaching of the word, an effectual means of
convincing and converting sinners, and of building them
up in holiness and comfort, through faith unto salvari-
on (n).

(n) *Neb.* 8. 8. So they
read in the book in the
law of God distinctly,
and gave the sense,

and caused them to understand the reading. 1 Cor. 14. 24. But if all prophesie, and there come in one
that believeth not, or one unlearned, he is convinced of all, he is judged of all. V. 25.] And thus are
the secrets of his heart made manifest, and so falling down on his face he will worship God, and report
that God is in you of a truth. *Acts* 26. 18. To open their eyes and to turn them from darkness to light,
and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among
them which are sanctified by faith that is in me. *Psal.* 19. 8. The statutes of the Lord are right, rejoicing
of the heart; the commandment of the Lord is pure, enlightning the eyes. *Acts* 20. 32. And now, brethren,
I commend you to God, and to the word of his grace, which is able to build you up, and to give you an in-
heritance among all them which are sanctified. *Rom.* 15. 4. For whatsoever things were written afore-time,
were written for our learning, that we through patience and comfort of the Scriptures might have hope.
2 Tim. 3. 15. And that from a child thou hast known the holy Scriptures which are able to make thee wise
unto salvation, through faith which is in Christ Jesus. V. 16.] All Scripture is given by inspiration of
God, and is profitable for doctrine, for reproof for correction, &c. V. 17.] That the man of God may be
perfect, thoroughly furnished unto good work. *Rom.* 10. 14. 15. ver. 14. How shall they believe
in him of whom they have not heard? and how shall they hear without a preacher? ver. 15. and how shall they
preach except they be sent? &c. and 1. 16. for I am not ashamed of the Gospel of Christ, for it is the
power of God unto salvation; to every one that believeth, to the Jew first, and also to the Greek.

B b

Q. How

Q. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence (o), preparation (p), and prayer (q), receive it with faith and love (r), lay it up in our hearts (s), and practise it in our lives (t).

(o) *Pro. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors*

(p) *1 Pet. 2. 1. Wherefore laying aside all malice and all guile, and hypocrites, and envies, evil speaking, V. 2.] As new born babes desire the sincere milk of the word that ye may grow thereby. (q) Psa. 119. 18. Open thou mine eyes that I may behold wondrous things out of thy law. (r) Heb. 4. 2. For unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it. 2 Thes. 2. 10. With all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. (s) Psa. 119. 11. Thy word have I hid in my heart, that I might not sin against thee. (t) Luk. 8. 15. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Jam. 1. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his dealing.*

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ (u), and the working of his Spirit in them that by faith receive them ().*

(u) *1 Pet. 3. 21. The like figure whereunto, even Baptisme, doth also now save us; not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the holy Ghost, and with fire. 1 Cor. 3. 6, 7. I have planted, Apollo watered, but God gave the increase. V. 7.] So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. * 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made all to drink into one Spirit.*

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new Covenant are represented, sealed and applied to believers (x).

(x) *Gen. 17. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee and thy seed after thee. V. 10.] This is my covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be circumcised. Exod. 12. throughout 1 Cor. 11. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread. V. 26.] For as oft as ye eat this bread and drink this cup, ye do shew the Lords death till he come.*

Q. Which

Q. which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptisme (y), and the Lords Supper (z).

(1) *Mat. 28. 19.* Go ye therefore and teach

all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (7) *Mat. 26. 26. 27. 28. v. 26.* And as they were eating, *Jesus took bread* and blessed it, and brake it, and gave it to the Disciples, and said, *Take eat this is my body.* v. 27. *And he took the cup* and gave thanks, and gave it to them, saying, *drink ye all of it.* v. 28. *For this is my blood of the New Testament, which is shed for many, for the remission of sins.*

Q. what is Baptisme?

A. Baptisme is a Sacrament wherein the washing of Water, in the name of the Father, and of the Son, and of the holy Ghost (a), doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords (b).

(a) *Mat. 28. 19.* See in letter [7]. (b) *Rom. 6. 4.* Therefore we are

buried with him by baptisme into death; that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. *Gal. 3. 27.* For as many of you as have been Baptized into Christ, have put on Christ.

Q. To whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him (c), but the infants of such as are members of the visible Church are to be baptized (d).

(c) *Act. 8. 36.* And as they went on their way they came unto a certain water, and the

Eunuch said, see, here is water, what doth hinder me to be baptized? *V. 37.* And Philip said, if thou believest with all thine heart, thou maist, and he answered, I believe that Jesus Christ is the Son of God. *Act. 8. 38.* Then Peter said unto them, *repent and be baptized every one of you,* in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost. (d) *Act. 2. 38.* See before *V. 39.* For the promise is unto you, and to your children, and to all that are a far off, even as many as the Lord our God shall call. *Gen. 17. 10.* See in letter [x] *Col. 2. 11, 12.* In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. *V. 12.* Buried with him in Baptisme, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *1 Cor. 7. 14.* For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.

Q. what is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal

(e) 1 Cor. 11. 23, 24, manner, but by faith, made partakers of his Body and Blood, with all his benefits to their spiritual nourishment, and groweth in grace (e).

Lord Jesus the same night wherein he was betrayed, took bread; V. 24.] And when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you: *this do in remembrance of me.* V. 25.] After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood: *this do ye, as oft as ye drink it, in remembrance of me.* V. 26. For as oft as ye eat this bread and drink this cup, ye do shew the Lords death till he come, 1 Cor. 10. 16. The Cup of blessing which we bleis, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledg to discern the Lords body (f), of their faith to feed upon him (g), of their repentance (h), love (i), and new obedience (k), lest coming unworthily, they eat and drink judgment to themselves (l).

(f) 1 Cor. 11. 28, 29. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. V. 29.]

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. (g) 2 Cor. 13. 5. Examine your selves whether ye be in the faith, prove your own selves, know you not that Jesus Christ is in you, except ye be reprobates? (h) 1 Cor. 11. 31. For if we would judge our selves, we should not be judged. (i) 1 Cor. 10. 16. The cup of blessing which we bleis, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? V. 17.] For we being many are one bread, and one body, for we are all partakers of that one bread. (k) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened: for even Christ our Paschever is sacrificed for us. V. 8.] Therefore let us keep the feast not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread, of sincerity and truth. (l) 1 Cor. 11. 28, 29. See in letter [f]

Q. What is Prayer?

A. Prayer is an offering up of our desires unto God (m), for things agreeable to his will (n), in the Name of Christ (o), with confession of our sins (p), and thankful acknowledgment of his mercies (q).

(m) Psal. 63. 8. Trust in him at all times ye people; pour out your hearts before him:

God is a refuge for us. Selah. (n) 1 Ioh. 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. (o) Ioh. 16. 23. And in that day he shall ask me nothing, verily, verily, I say unto you, Whatsoever ye shall ask the father in my name, he will give it you. (p) Psal. 32. 5, 6. I acknowledge my sins unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah. V. 6.] For this shall every one that is godly pray unto thee, in a time when thou maist be found: surely in the floods of great waters they shall come nigh unto him. Dan. 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. (q) Phil. 4. 6. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

Q. What

Q. What rule hath God given for our direction in Prayer?

A. The whole word of God is of use to direct us in Prayer (r), but the speciall rule of direction is, that forme (s) 1 *Gal. 1. 14.* And this is the confidence that we have in him, that if we ask any thing, according to his

will, he heareth us. (f) *Mat. 6. 9, 10, 12, 13.* After this manner therefore pray ye, Our father, &c. — *Luke. 11. 2.* And he said unto them, When ye pray, say, Our father, &c.

Q. What doth the Preface of the Lords Prayer teach us?

A. The Preface of the Lords Prayer which is, [*Our Father which art in heaven* (t),] teacheth us, to draw near (i) *Mat. 6. 9.* to God with all holy reverence and confidence as children to a father ready to help us (u), and that we should pray with and for others (*).

have received the Spirit of Adoption, whereby we cry, *Abba, Father.* *Luk. 11. 13.* If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him? (*) *Act. 12. 5.* Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. *1 Tim. 2. 1, 2.* I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. *v. 2.* For Kings, and for all that are in authority, &c.

Q. What do we pray for in the first Petition?

A. In the first petition, [which is, *Hallowed be thy* (x) *Mat. 6. 9.* *name* (x)] we pray, that God would enable us and others, to glorifie him in all that whereby he maketh himself known (y), and that he would dispose all things to his own glory (z).

thy saving health among all nations. *v. 3.* Let the people praise thee, O God, let all the people praise thee, (r) *Psal. 85.* throughout.

(y) *Psal. 67. 1, 3.* That thy way may be known upon earth,

Q. What do we pray for in the second Petition?

A. In the second Petition, [which is, *Thy Kingdom come* (a),] we pray that Satans Kingdom may be destroyed (b), and that the Kingdom of Grace might be advanced (c), our selves and others brought into it, and

(b) *Psal. 68. 1.* — 18.

Let God arise, let his enemies be scattered;

let them also that hate him flee before him. — *v. 18.* Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also; that the Lord God might dwell among them. (c) *Rev. 12. 10, 11.* And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the Kingdom of our God; and the power of his Christ; for the accuser of our brethren is cast down which accused them before God day and night. *v. 11.* And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

kept

(d) 1 Thes. 3. 1. Finally kept in it (d), and that the Kingdom of glory may be had: brethren, pray for us, *that the word of the* **stened (e).**

Lord may have free course, and be glorified, even as it is with you. Rom. 10. 1. Brethren, my hearts desire and prayer is God for Israel, *that they might be saved.* Job. 17. 9. — 20. I pray for them, I pray not for the world; but for them that thou hast given me, for they are thine. — v. 101. Neither pray I for these alone, but for them also which shall believe on me through their word. (e) Rev. 22. 20. He which testifieth these things saith, surely I come quickly Amen, even so, come Lord Jesus

Q. What do we pray for in the third Petition?

(f) Mat. 6. 10:

A. In the third petition, (which is, Thy will be done (g) P[sa]. 67. throughout on earth as it is in heaven (f), We pray, that God would make us able and willing to know, obey, and submit to his will in all things (g), as the Angels do in heaven (h).

(g) P[sa]. 119. 36. Encline my ears unto thy testimonies, and not to covetousness. Mat. 26. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt. 2 Sam. 15. 25. And the King said unto Zadok carry back the Ark of God into the city, If I shall find favour in the eyes of the Lord, he will bring me again and shew me both it and his habitation? — Job. 1. 21. And said, Naked came I out of my mothers womb, and naked shall I return thither, the Lord gave and the Lord hath taken away, blessed be the name of the Lord. (h) P[sa]. 103. 20, 21. Bless the Lord ye his Angels that excell in strength, and do his commandments, bearing up unto the voice of his word. v. 21.] Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure,

Q. What do we pray for in the fourth Petition?

(i) Mat. 6. 11.

A. In the fourth Petition, (which is, Give us this day our daily bread (i), we pray, that of Gods free gift, we may receive a competent portion of the good things of this life and enjoy his blessing with them (k).

(k) Prov. 30. 8, 9. Remove far from me vanity and lies, give me neither poverty, nor riches: feed me with food convenient for me. v. 9.] Let I be full, and deny thee, and say, who is the Lord? and let I be poor, and steal, and take the name of my God in vain. Gen. 28. 20. And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on. 1 Tim. 1. 4, 5. For every creature of God is good and nothing to be refused, if it be received with thanksgiving. v. 5.] For it is sanctified, by the word of God, and prayer.

Q. What do we pray for in the fifth Petition?

(l) Mat. 6. 12.

A. In the fifth Petition, which is, [and forgive us our debts as we forgive our debtors (l),] we pray that God for Christs sake would freely pardon all our sins (m), which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others (n).

(m) P[sa]. 51. 1, 2, — 7, 9. Have mercy upon me O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. v. 2.] Wash me thoroughly from mine iniquity, and cleanse me from my sin. v. 7.] Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter then snow. v. 9.] Hide thy face from my sins, and blot out all mine iniquities. Dan. 9. 17, 18, 19. Now therefore our God, hear thou the prayer of thy servant, and his supplication v. 19. O Lord bear, O Lord forgive for thine own sake. (n) Luk. 11. 4. And forgive us our sins; for we also forgive every one that is indebted to us. Mat. 18. 35. So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasser.

Q. What

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, [which is, *And lead us not into temptation, but deliver us from evil (o).*] we pray, *(o)* Mat. 6.13: that God would either keep us from being tempted to sin *(p)*, or support and deliver us when we are tempted *(q)*.

(p) Mat. 26.41. Watch and pray that ye enter not into temptation.

on, the Spirit indeed is willing, but the flesh is weak: *(q)* 1 Cor. 12.3. For this thing I besought the Lord thrice that it might depart from me.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, (which is, *(r)* Mat. 6.13.

For thine is the Kingdom, the power and the glory for ever, Amen (r), teacheth us to take our encouragement in prayer from God onely *(s)*, and in our prayers to praise him, ascribing Kingdom, power and glory to him *(t)*: And in testimony of our desire and assurance to be heard, we say, *Amen (u)*.

(s) Dan. 9.4—7, 8, 9. —16, 17, 18, 19. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the Covenant and mercy to

them that love him and keep his Commandments. — v.7.] O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah and to the inhabitants of Jerusalem, and unto all Israel, that are near and that are far off, thorow all the countreys whither thou hast driven them, because of their trespass, that they have trespassed against thee. v.8. O Lord, to us belongeth confusion of face, to our Kings, to our Princes, to our Fathers, because we have trespassed against thee. v.9. *To be Lord our God belongs mercies, and forgivenesses*, though we have rebelled against him. — v.16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy City Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. v.17.] Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, *for the Lords sake*. v.18.] O my God, incline thine ear, and hear, open thine eyes and behold our desolation, and the City that is called by thy Name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. v.19.] O Lord, hear, O Lord forgive, O Lord hearken and doe; defer not for thine own sake, O my God, for thy City and thy people are called by thy Name. *(t)* 1 Chr. 29.10, 11, 12, 13. Wherefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, Lord God of Israel, our Father for ever. v.11.] *Thine, O Lord, is the greatest, and the power, and the glory, and the victory, and the majesty*; for all that is in the heavens, and in the earth is thine: thine is the Kingdom, O Lord, and thou art exalted as head above all. v.12.] Both riches and honours come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. v.13. Now therefore, our God, we thank thee, and praise thy glorious name. *(u)* 1 Cor. 14.16. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? *Rev.* 22.20, 21. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus v.21. The grace of our Lord Jesus Christ be with you all. *A M E N.*

The Ten C O M M A N D M E N T S

EX O D U S, XX.

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the name of the LORD thy God in vain. For the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work: but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six dayes the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

F I N I S.

THE LORDS PRAYER,

Matth. 6.

Our Father which art in heaven, Hallowed be thy name, Thy Kingdom come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

THE C R E E D.

I BELIEVE in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell *, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the holy Ghost: the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

* i. e. Continued in the state of the dead, and under the power of death till the third day.

SO much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition, or sentence in it self: to the end the Learner may further improve it upon all occasions, for his encrease in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that Abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisines, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer, (much less a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

Cornelius Burges Prolocutor pro tempore.

Henry Roborough Scriba.

Adoniram Byfield Scriba.



To the Right Honorable

THE LORDS & COMMONS

Assembled in *Parliament* :

The Humble Advice of the Assembly of
Divines, now sitting by Ordinance of
Parliament at *Westminster* ,

Concerning

CHURCH-GOVERNMENT

The Preface.

JESUS Christ, upon whose shoulders the Government is, whose name is called Wonderful Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose Government and Peace there shall be no end, who sits upon the throne of *David*, and upon his Kingdome to order it, and to establish it with Judgment and Justice, from henceforth even for ever, having all power given unto him in Heaven and Earth by the Father, who raised him from the dead, and set him on his own right hand, far above all Principalities and Power, and Might, and Dominion, and every name that is named, not only in this world, but also in that which is to come; and put all thing under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all: He being ascended up far above all Heavens, that he might fill all things, received gifts for his Church, and gave offices necessary for the edification of his Church, and perfecting of his Saints. *Mst.* 28. 18, 19, 20. v. 18. And *Jesus* came and spake unto them, saying, All power is given unto me in Heaven, and in Earth; v. 19. Goe therefore and teach all nations, baptizing them in the Name of the Father and of the Son, and of the Holy Ghost, v. 20. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway even unto the end of the world. Amen. *Eph.* 20. 21, 22, 23. v. 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, v. 21. Far above all Principality and Power, and Might, and Dominion; and every name that is named, not only in this world, but also in that which is to come. v. 22. And hath put all things under his feet, and gave him to be the head over all things to the Church, v. 23. Which is his body, the fulness of him that filleth all

in all.—compared with Eph. 4.8, 11. v. 8. *Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.* v. 11. *And he gave some Apostles: and some Prophets: and some Evangelists: and some pastors and teachers.* And with Psal. 68. 18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.*

Of the Church.

THere is one General Church visible, held forth in the New Testament.] 1 Cor. 12. 12, 13, 28. For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also is Christ. v. 12. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit. v. 28. And God hath set some in the Church: First Apostles; Secondly Prophets, Thirdly Teachers, after the miracles, then gifts of healings, helps, governments, diversities of tongues. Together with the rest of the Chapter.

The Ministry, Offices and Ordinances of the New Testament, are given by Jesus Christ to the General Church visible, for the gathering and perfecting of it in this life, until his second coming.] 1 Cor. 12. 28. See before. Eph. 4. 4, 5. v. 4. *There is one body, and one spirit, even as ye are called in one hope of your calling.* v. 5. *One Lord, one Faith, one Baptism.*— Compared with ver. 10. 11, 12, 13, 15, 16. v. 10. *He hath descended is the same also that ascended up far above all heavens, that he might fill all things.* v. 11. *And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers.* v. 12. *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* v. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* v. 15. *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.* v. 16. *From whom the whole body fits joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of it self in love.*

Particular visible Churches, Members of the General Church, are also held forth in the New Testament.] Gal. 1. 21, 22. v. 21. *Afterwards I came into the regions of Syria and Cilicia.* v. 22. *And was unknown by face unto the Churches of Judea, which were in Christ.* Rev. 1. 4, 20. *John to the seven Churches in Asia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne.* v. 20. *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the Angels of the seven Churches.* Rev. 2. 1. *Unto the Angel of the Church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.*

Particular Churches in the primitive times were made up of visible Saints. viz. Of such as being of age, professed faith in Christ, and obedience unto Christ, according the Rule of Faith and Life taught by Christ and his Apostles; and of their children. Acts 2. 38, 41, 47. v. 38. *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost.* v. 41. *Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.* v. 47. *Praising God, and having favour with all the people; and the Lord added to the Church daily such as should be saved.*— Compared with Acts 5. 14. *And believers were the more added to the Lord, multitudes both of men and women.* 1 Cor. 12. *Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*— Compared with 1 Cor. 9. 13. *Whiles by the experiment of this ministration, they glorifie God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men.* Acts 2. 39. *For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.* 1 Cor. 7. 14. *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy.* Rom. 11. 16. *For if the first-fruits be holy, the lump is also holy; and if the root be holy, so are the branches.* Mat. 10. 14. *But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God.*— Compared with Mat. 19. 13, 14. v. 13. *Then were there brought unto him little children, that he should put his hand on them and pray, and the disciples rebuked them.* v. 14. *But Jesus said suffer little children, and forbid them not to come unto me; for of such is the Kingdom of heaven.* Luk. 18. 15, 16. v. 15. *And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them.* v. 16. *But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God.*

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church; and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-governours, and Deacons.

Pastors.

THe Pastor is an ordinary and perpetual officer in the Church.] *Jer. 3. 15. 16. 17. v. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. v. 16. And it shall come to pass when ye be multiplied and increased in the land; in those days, saith the Lord, they shall say no more, The ark of the covenants of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. v. 17. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, so Jerusalem: neither shall they walk any more after the imagination of their evil heart.*

Prophecy of the time of the Gospel.] 1 Pet. 5. 2, 3, 4. v. 2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. v. 3. Neither as being lords over Gods heritage; but being ensamples to the flock. v. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Eph. 4. 11, 12, 13. v. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and teachers. v. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. v. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

First, It belongs to his office;

To pray for, and with his flock, as the mouth of the people unto God.] *Acts 6. 2, 4. v. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve Tables. v. 4. But we will give our selves continually to prayer, and to the ministry of the word. Acts 20. 36. And when he had thus spoken, he kneeled down and prayed with them all.*

Where preaching and prayer are joyned as several parts of the same Office.] *Sam. 5. 14, 15. Is any man sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. v. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

The Office of the Elder, that is the pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the publick execution of his Office as a part thereof.

To read the Scripture publicly; For the proof of which;

1. That the Priests and Levites in the Jewish Church were trusted with the publick reading of the Word,] as is proved, *Deut. 31. 9, 10, 11. v. 9. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenants of the Lord, and unto all the elders of Israel. v. 10. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of Tabernacles, v. 11. When all Israel is come to appear before the Lord thy God, in the place which he shall chuse; thou shalt read this law before all Israel in their hearing. Neh. 8. 1, 2, 3. v. 1. And all the people gathered themselves together as one man, into the street that was before the water gate, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. v. 2. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. v. 3. and he read therein. v. 13. And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites unto Ezra the scribe, even to understand the words of the law.*

2. That the Ministers of the Gospel have as ample a charge and commission to dispense the Word, as well as other Ordinances, as the Priests and Levites had under the law] proved, *1sa 66. 21. And I will also take of them for Priests, and for Levites, saith the Lord. Mat. 28. 34. Wherefore behold, I send unto you Prophets, and wise men, and scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from City to City. Where our Saviour includeth the Officers of the New Testament, whom he will send forth by the same names of the teachers of the Old.*

Which Propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the Scriptures belongeth to the Pastors Office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort, and comfort. *1 Tim. 3. 2. A Bishop then must be blameless, the husband of one wife, vigilant, sober of*

good behaviour, given to hospitality, apt to teach. 2 Tim. 3. 16, 17. v. 16. All scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness, v. 17. That the man of God may be perfect, thoroughly furnished unto all good works. Tit. 1. 9. Holding fast the faithful word as he hath been taught, that he may be able by sound Doctrine both to exhort and to convince the gainsayers.

To Catechise, which is a plain laying down the Principles of the Oracles of God, Or of the Doctrine of Christ, and is a part of preaching. Heb. 5. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first Principles of the Oracles of God, and are become such as have need of milk and not of strong meat.

To dispense other Divine Mysteries.] 1 Cor. 14. 1; 2. v. 1. Let a man so account of us as of the Ministers of Christ, and Stewards of the mysteries of God. v. 2. Moreover, it is required in stewards, that a man be found faithful.

To administer the Sacraments.] Mat. 28. 19, 20. v. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost; v. 20. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world. Amen. Mat. 16. 15, 16. v. 15. And he said unto them, Go ye into all the world and preach the Gospel unto every creature. v. 16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. 1 Cor. 11. 23, 24, 25. v. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread. v. 24. And when he had given thanks, he brake it, and said, Take eat, this is my body which is broken for you; this do in remembrance of me. v. 25. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me. Compared with 1 Cor. 10. 16. The cup of blessing which we bless; is it not the communion of the blood of Christ? the bread which we break is it not the communion of the body of Christ?

To bless the people from God.] Numb. 6. 23, 24, 25, 26. v. 23. Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying, unto them, v. 24. The Lord bless thee, and keep thee, v. 25. The Lord make his face to shine upon thee, v. 26. The Lord lift up his countenance upon thee, and give thee peace. Compared with Rev. 1. 4, 5. v. 4. John, to the seven Churches which are in Asia, grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne; v. 5. And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the Kings of the earth: unto him that loved us and washed us from our sins in his own blood. (Where the same blessings and persons from whom they come are expressly mentioned)] Isa. 66. 21. And I will also take of them for Priests, and for Levites, saith the Lord. [Here under the names of the Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by office to bless the people. Deut. 10. 8. At that time the Lord separated the tribe of Levi, to bear the ark of the Covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name unto this day. 2 Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen] Eph. 1. 2. Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

To take care of the poor.] Act. 11. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Act. 4. 34, 35, 36, 37. v. 34. Neither was there any among you that lacked, for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, v. 35. And laid them down at the Apostles feet: and distribution was made unto every man according as he had need. v. 36. And Joses, who by the Apostles was surnamed Barnabas (which is being interpreted, the son of consolation) a Levite and of the country of Cyprus, v. 37. Having land, sold it, and brought the money and laid it at the Apostles feet. Act. 6. 2, 3, 4. v. 2. Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the word of God and serve Tables, v. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. v. 4. But we will give our selves continually to prayer and to the ministry of the Word. 2 Cor. 16. 1, 2, 3, 4. v. 1. Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye, v. 2. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come, v. 3. And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality to Jerusalem. v. 4. And if it be meet that I go also they shall go with me. Gal. 2. 9, 10. v. 9. And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave

to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision. v. 10. Only they would that we should remember the poor, the same which I also was forward to do.

And he hath also a ruling power over the Flock as a Pastor. 1 Tim. 5. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. Act. 10. 17. And from Miletus he sent to Ephesus, and called the elders of the Church. v. 18. Take heed therefore unto yourselves, and to all the flock over thee which the Holy Ghost hath made you over-seers, to feed the Church of God, which he hath purchased with his own blood. 1 Thel. 5. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. Heb. 13 7. 17. v. 7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. v. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account: that they may do it with joy and not with grief, for that is unprofitable for you.

Teacher or Doctor.

THE Scripture doth hold out the name and Title of a Teacher, as well as of the Pastor. 1 Cor. 12. 28. And God hath set some in the Church, First Apostles, Secondly Prophets, Thirdly Teachers after their miracles, then gifts of healing, helps, governments, diversities of tongues. Eph. 4. 11. And he gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers.

Wao is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts in the ministry of the word. Rom. 12. 6, 7, 8. v. 6. Having then gifts differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith. v. 7. Or ministry, let us wait on our ministring: or be that teacheth, on teaching. v. 8. He that exhorteth, on exhortation: be that giveth let him do it with simplicity, be that ruleth with diligence, be that sheweth mercy with cheerfulness. 1 Cor. 12. 1, 4, 5. v. 1. Now concerning spiritual gifts, brethren, I would not have you ignorant. v. 4. Now there are diversities of gifts, but the same spirit, and there are diversities of operations, but it is the same God, which worketh all in all. v. 5. And there are differences of administrations, but the same Lord. v. 7. But the manifestation of the spirit is given to every man to profit with all.

Though these different gifts may meet in, and accordingly be exercised by one and the same minister. 1 Cor. 14. 3. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 2 Tim. 4. 2. Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and Doctrine. Tit. 1. 9. Holding fast the faithful word as he hath been taught: that he may be able by sound Doctrine both to exhort and to convince the gain-sayers.

Yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts, in which each of them do most excel. Rom. 12. 6, 7. 8. v. 6. Having then gifts differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith. v. 7. Or ministry, let us wait on our ministring, or be that teacheth on teaching. v. 8. Or be that exhorteth on exhortation: be that giveth let him do it with simplicity: be that ruleth with diligence, be that sheweth mercy, with cheerfulness. 1 Pet. 4. 10, 11. v. 10. As every man hath received the gifts, even so minister the same one to another, as good stewards of the manifold grace of God v. 11. If any man speak let him speak as the Oracles of God; if any man minister let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise, and dominion, for ever and ever. Amen.

And he that doth more excel in exposition of Scripture, in teaching sound Doctrine, and in convincing gain-sayers, then he doth in application, and is accordingly employed therein, may be called a teacher or Doctor, (the places alledged by the Notation of the Word doth prove the Proposition;) Nevertheless, where is but one Minister in a particular Congregation, he is to perform so far as he is able; the whole work of the Ministry, as appeareth in 2 Tim. 4. 2. Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. Tit. 1. 9. Holding fast the faithful word as he hath been taught, that he may be able by sound Doctrine both to exhort and to convince the gain-sayers. 1 Tim. 6. 2. And they that have believing masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefits: these things teach and exhort.

A Teacher or Doctor is of most excellent use in Schools and Universities, as of old in the Schools of the Prophets, and at Jerusalem, where Gamaliel and others taught as Doctors.

Other Church-governours.

AS there were in the Jewish Church Elders of the people, joyned with the Priests and Levites in the Government of the Church,] as appeareth in 2 Chron. 19. 8, 9, 10. v. 8. Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the Priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. v. 9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. v. 10. And what cause soever shall come to you of your brethren that dwell in their Cities, between blood and blood, between law and commandment and statutes and judgments: ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren, this do and ye shall not trespass.

So Christ, who hath instituted a Government, and Governours Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with gifts for governments, and with commission to execute the same, when called thereunto, who are to joyn with the Minister in the government of the Church.] Rom. 12. 7, 8. v. 7. Or Ministry, let us wait on our ministering, or be that teacheth, on teaching. v. 8. Or be that exhorteth on exhortation, be that giveth let him do it with simplicity, be that ruleth with diligence, be that sheweth mercy, with cheerfulness. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

Which Officers reformed churches commonly call E'lders.

Deacons.

THe Scripture doth hold out Deacons as distinct officers in the church.] Phil. 1. 1. Paul and Timotheus the servant of Jesus Christ, to all saints in Christ Jesus. which are at Philippi with the Bishops and Deacons. 1 Tim. 3. 8. Likewise must the Deacons be grave not double-tongued, not given to much wine, not greedy of filthy lucre.

Whole Office is perpetual.] 1 Tim. 3. 8. Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; to ver. 15. see in the Bible. Act. 6. 1, 2, 3, 4. v. 1. And in those dayes, when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. v. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. v. 3. Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. v. 4. But we will give our selves continually to prayer, and to the Ministry of the word.

To whole Office it belongs not to preach the Word or administer the Sacraments, but to take special care in distributing to the necessities of the poor.] Act. 6. 1, 2, 3, 4. see before

Of Particular Congregations.

IT is lawful and expedient that there be fixed congregations, that is, a certain company of christians to meet in one Assembly, ordinarily for publick Worship. When believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties. 1 Cor. 14. 26, 33, 40. v. 26. Let all things be done unto edifying. v. 33. For God is not the author of confusion but of peace, as in all Churches of the Saints. v. 40. Let all things be done decently, and in order.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them, which moral tie is perpetual, for Christ came not to destroy the Law, but to fulfil it. *Deut. 15. 7, 11. If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother. v. 11. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to the poor, and to the needy in the land. Mat. 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thy self. Mat. 5. 17. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.*

Secondly, The communion of saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties without respect of persons. *1 Cor. 14. 26. Let all things be done unto edifying. Heb. 10. 24, 25. v. 24. And let us consider one another, to provoke unto love, and to good works. v. 25. Not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching. Jam. 2. 1, 2. v. 1. My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons. v. 2. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiments.*

Thirdly, The pastor and people must so nearly cohabitate together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.

For Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and Doctrine, and to rule. *Prov. 29. 18. Where there is no vision, the people perish; but he that keepeth the law, happy is he. 1 Tim. 5. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. Heb. 13. 7. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.*

It is also requisite that there should be others to joyn in Government. *1 Cor. 12. 28. And God hath set some in the Church, First Apostles, Secondly Prophets, Thirdly Teachers, after that Miracles, then gifts of healings, helps, governments, diversities of tongues.*

And likewise it is requisite, that there be others to take special care for the reliefe of the poor. *Mat. 6. 2, 3. v. 2. Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. v. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom ye may appoint over this business.*

The number of each of which is to be proportioned according to the condition of the Congregation.

These officers are to meet together at convenient and set times, for the well ordering of the affairs of that Congregation, each according to his office.

It is most expedient, that in these meetings one, whose office is to labour in the Word and Doctrine, do moderate in their proceedings. *1 Tim. 5. 17. Let the elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine.*

Of the Ordinances in a particular Congregation.

THE Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms. 1 Tim. 2. 1. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. 1 Cor. 14. 15, 16. v. 15. What is it then? I will pray with the spirit, and will pray with understanding also: I will sing with the spirit, and I will sing with the understanding also v. 16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at the giving of thanks, seeing he understandeth not what thou sayest?

The Word read (although there follow no immediate explication of what is read) the Word expounded and applied, Catechizing, the Sacraments administered, Collection made for the poor, dismissing the people with a blessing.

Of Church-Government, and the several sorts of Assemblies for the same.

CHRIST hath instituted a Government, and Governours Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with commission to execute the same when called thereunto.

It is lawfull and agreeable to the word of God, that the Church be governed by several sorts of Assemblies, which are Congregational, Classiſical, and Synodical.

Of the Power in common of all these Assemblies.

IT is lawfull and agreeable to the Word of God, that the several Assemblies before mentioned, have power to convene and call before them any person within their several bounds, whom the Ecclesiastical business which is before them, doth concern, proved by, Mat. 18. 15, 16, 17, 18, 19, 20. v. 15. Moreover, if thy brother shall trespass against thee, go and tell him his faults between thee and him alone: if he shall hear thee, thou hast gained thy brother. v. 16. But if he will not hear thee, thou take with thee one or two more, that in the mouth of two or three witnesses every word may be established. v. 17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publican. v. 18. Verily, I say unto you, whatsoever ye shall binde on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. v. 19. Again, I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. v. 20. For where two or three are gathered together in my Name, there am I in the midst of them.

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawfull and agreeable to the Word of God, that all the said Assemblies have some power to dispense Church-censures.

Of Congregational Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THE Ruling Officers of a particular Congregation, have power Authoritatively, to call before them any member of the Congregation, as they shall see just occasion.

To enquire into the knowledge and spiritual estate of the several members of the Congregation.

on. To admonish and to rebuke.

Which three branches are proved by Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account that they may do it with joy and not with grief: for that is unprofitable for you. 1 Thel. 5. 12, 13. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: v. 13. And to esteem them very highly in love for their works sake, and be at peace among your selves. Ez: k. 34. 4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them.

Authoritative suspension from the Lords Table, of a person not yet cast out of the Church, is agreeable to the Scripture.

First, Because the Ordinance it self must not be profaned.

Secondly, Because we are charged to withdraw from these that walk disorderly.

Thirdly, Because of the great sin and danger, both to him that comes unworthily, and also to the whole Church.] Mat. 7. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you. 2 Thel. 3. 6, 14, 15. v. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us. v. 14. And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. v. 15. Yet count him not as an enemy, but admonish him as a brother. 1 Cor. 11. 27. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Soon to the end of the chap. Compared with Jude v. 12. And others save with fear, pulling them out of the fire; having even the garment spotted by the flesh. 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure,

And there was power and Authority under the Old Testament, to keep unclean persons from holy things.] Lev. 13. 5. And the priest shall look on him the seventh day; and behold, if the plague in his sight be as a stay, and the plague spread not in the skin, then the priest shall shut him up seven dayes more. Numb. 9. 7. And those men said unto him, We are defiled by the dead body of a man; wherefore we are kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel. 2 Chr. 23. 19. And he sets porters at the gates of the house of the Lord, that none that was unclean in any thing should enter in.

The like power and Authority by way of Analogy continues under the New Testament.

The Ruling Officers of a particular Congregation, have power authoritatively to suspend from the Lords Table, a person not yet cast out of the Church.

First, Because those who have Authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as should be found unworthy.

Secondly, Because it is an Ecclesiastical business of ordinary practice belonging to that Congregation.

When Congregations are divided and fixed they need all mutual help one from another, both in regard of their inconfessable weaknesses, and mutual dependence; and also in regard of enemies from without.

Of Classical Assemblies.

THE Scripture doth hold out a Presbytery in a Church, both in 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery, And in Acts 15. 2, 4, 6. v. 2. When therefore Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and certain others of them should go up to Jerusalem unto the Apostles and Elders about this question. v. 4. And when they were come to Jerusalem, they

were received of the Church and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together, for to consider of this matter.

A Presbytery consisteth of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the Word of God, to be Church-governours, to joyn with the Ministers in the Government of the Church, as appeareth. *Rom. 12. 7, 8. v. 7. Of Ministry, let us wait on our Ministering; or he that teacheth, on teaching. v. 8. Or he that exhorteth on exhortation: he that liveth let him do it with simplicity, he that ruleth with diligence, he that sheweth mercy with cheerfulness. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily, Prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This proposition is proved by instances.

1. First, Of the Church of Jerusalem, which consisteth of more Congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus.

1. First, The Church of Jerusalem consisteth of more Congregations then one, as is manifest;

1. By the multitude of believers, mentioned in divers.

Both before the dispersion of the believers there, by means of the persecutions, (mentioned in the Acts of the Apostles. chap. 8. in the beginning thereof,) witness. *Acts 1. 15. And in those dayes Peter stood up in the midst of the Disciples, and said, The number of the names together were about an hundred and twenty. Acts 2. 41, 46. 47. v. 41. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. v. 46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. v. 47. Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved. Acts 5. 14. And believers were the more added unto the Lord, multitudes, both of men and women. Acts 6. 1. 7. v. 1. And in those dayes, when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. v. 7. And the Word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.*

And also after the dispersion] *Acts 9. 31. Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied. Acts 12. 24. But the Word of God grew and multiplied. Acts 21. 20. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousand of Jews there are which believe, and they are all zealous of the law.*

Secondly, By the many Apostles and other Preachers in the Church of Jerusalem: And if there were but one Congregation there, then each Apostle preached but seldom, which will not consist with *Acts 6. 2. Then the twelve called the multitude of the Disciples unto them, and said, It is not reason that we should leave the Word of God and serve tables.*

Thirdly, The diversity of Languages amongst the Believers, mentioned both in the second and sixth chapters of the Acts, doth argue more Congregations then one in that Church.

2. Secondly, All those congregations were under one Presbyterial government; because, First, They were one Church. *Acts 8. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles. Acts 2. 47. Praising God, and having favour with all the people. And the Lord added unto the church daily such as should be saved. Compared with chap. 5. 11. And great fear came upon all the church, and upon as many as heard these things. & chap. 12. 5. Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. & chap. 15. 2. When therefore Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and certain other of them should go up to Jerusalem, unto the Apostles and Elders about this question.*

Secondly,

Secondly, The Elders of the Church are mentioned. *Act. 15. 30. Which also they did, and sent it to the Elders by the hands of Barnabas and Saul. Act. 15. 4, 6, 12. v. 4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together to consider of this matter. v. 12. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely Judas surnamed Barsabas, and Silas, chief men among the brethren. And ch. 21. 17, 18. v. 17. And when we were come to Jerusalem the brethren received us gladly: v. 18. And the day following Paul went in with us unto James, and all the Elders were present.*

Thirdly, The Apostles did the ordinary Acts of Presbyters, as Presbyters in that Church, which proveth a Presbyterial Church before the dispersion. *Act. 6.*

Fourthly, The several Congregations in Jerusalem being one Church, the Elders of that Church are mentioned as meeting together for acts of Government. *Act. 11. 30. Which also they did and sent it to the Elders by the hands of Barnabas and Saul. Act. 15. 4, 6, 12. v. 4. And when they were come to Jerusalem they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them. v. 6. And the Apostles and Elders came together for to consider of this matter. v. 12. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. Act. 21. 17, 18. v. 17. And when they were come to Jerusalem the brethren received us gladly: v. 18. And the day following Paul went in with us unto James, and all the Elders were present: and so forward: Which proves that those several Congregations were under one Presbyterial Government.*

And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

Nor doth there appear any material difference betwixt the several Congregations in Jerusalem, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly, By the instance of the Church of Ephesus, for,

1. That they were more Congregations then one in the Church of Ephesus, appears by *Act. 10. 3. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. Where is mention of Pauls continuance at Ephesus in preaching for the space of three years: And Act. 19. 18. And many that believed came and confessed, and shewed their deeds; v. 19. Many also of them which used curious arts brought their books together and burned them before all men, and they counted the price of them and found it fifty thousand pieces of silver: v. 20. So mightily grew the Word of God and prevailed. Act. 19. 10. And this continued by the space of two years, so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. v. 17. And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the Name of the Lord Jesus was magnified. 1 Cor. 16. 8. But I will tarry at Ephesus until Pentecost: v. 9. For a great door and effectual is opened unto me, and there are many adversaries. v. 19. The Churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. Where the special effect of the Word is mentioned; and verse 10 and 17 of the same Chapter, where is a distinction of Jews and Greeks, and 1 Cor. 16. 8, 9. where a reason of Pauls stay at Ephesus untill Pentecost, and verse 19 where is mention of a particular Church in the house of Aquila and Priscilla then at Ephesus, as appears *Act. 18. 19. And he came to Ephesus and left them there, but he himself entered into the Synagogue, and reasoned with the Jews. v. 24. And a certain Jew named Apollos, born at Alexandria an Eloquent man and mighty in the Scriptures, came to Ephesus; v. 26. And he began to speak boldly in the Synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.**

All which laid together doth prove, that the multitudes of believers did make more Congregations than one in the Church of Ephesus.

2. That there were many Elders over these many Congregations, as one flock appeareth, *Act. 10. 17.* And from Miletus he sent to Ephesus, and called the Elders of the Church. *v. 28.* Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Rev. 2. 1, 2, 3, 4, 5, 6.* *v. 1.* Unto the Angel of the Church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: *v. 2.* I know thy works and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles and are not, and hast found them liars. *v. 3.* And hast born, and hast patience, and for my names sake hast laboured, and hast not fainted. *v. 4.* Nevertheless, I have somewhat against thee, because thou hast left thy first love. *v. 5.* Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. *v. 6.* But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. Joyued with *Act. 20. 17, 28.* of which see before.

Of Synodical Assemblies.

THE Scripture doth hold out another sort of Assemblies for the Government of the Church, beside Classical and Congregational, all which we call Synodical. *Acts 15. 2, 6, 22, 23.* *v. 2.* When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the Apostles and Elders about this question. *v. 6.* And the Apostles and Elders came together, for to consider of this matter. *v. 22.* Then pleased it the Apostles and Elders, with the whole Church, so send chosen men of their own company to Antioch, with Paul and Barnabas: namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren. *v. 23.* And wrote letters by them after this manner: The Apostles, and Elders, and Brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

Pastors and Teachers, and other Church-Governours, (as also other fit persons, when it shall be deemed expedient) are members of those Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Oecumenical.

It is lawful and agreeable to the word of God, that there be a subordination of Congregational, Classical, Provincial, and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

UNDER the head of Ordination of Ministers is to be considered either the Doctrine of Ordination, or the power of it.

Touching the Doctrine of Ordination.

NO man ought to take upon him the Office of a Minister of the Word without a lawful calling.] *Job. 3. 27. John answered and said, a man can receive nothing, except it be given him from heaven. Rom. 10. 14, 15. v. 14. How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? v. 15. And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things. Jer. 14. 14. Then the Lord said unto me, The prophets prophesie lies in my name, I sent them not, neither have I commanded them, neither spake I unto them; they prophesie unto you a false vision and divination, and a thing of nought, and the deceit of their hearts. Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.*

Ordination is alwayes to be continued in the Church.] *Tit. 1. 5. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every City. as I had appointed thee. 1 Tim. 5. 21, 22. v. 21. I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality. v. 22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure.*

Ordination is the solemn setting apart of a person to some publick Church-office.] *Numb. 8. 10, 11, 14, 19, 22. v. 10. And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites. v. 11. And Aaron shall offer the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord. v. 14. Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. v. 19. And I have given thee the Levites as a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel, in the Tabernacle of the Congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the Sanctuary. v. 22. And after that went the Levites in, to do their service in the Tabernacle of the Congregation, before Aaron, and before his sons; as the Lord had commanded Moses, concerning the Levites, so did they unto them. Acts 6. 3, 5, 6. v. 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this business. v. 5. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith, and of the holy Ghost, and Phillip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a proselyte of Antioch. v. 6. Whom they had set before the Apostles; and when they had prayed, they laid their hands on them.*

Every Minister of the Word is to be ordained by imposition of hands, and prayer with fasting, by those preaching Presbyters to whom it doth belong.] *1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thy self pure. Acts 14. 23. And when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Acts 13. 3. And when they had fasted and prayed, and laid their hands on them, they sent them away.*

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other ministerial charge.] *Acts 14. 23. See before. Tit. 1. 5. For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. Acts 20. 17, 18. v. 17. And from Miletus he sent to Ephesus, and called the Elders of the Church. v. 18. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you over-seers, to feed the Church of God, which he hath purchased with his own blood.*

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostles.] *1 Tim. 3. 2, 3, 4, 5, 6. v. 2. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. v. 3. Not given*

given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous: v. 4. One that ruleth well his own house, having his children in subjection with all gravity: v. 5. (For if a man know not how to rule his own house, how shall he take care of the Church of God?) v. 6. Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. Tit. 1. 6, 7, 8, 9, v. 6. If any man be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. v. 7. For a Bishop must be blameless, as the Steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre: v. 8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate. v. 9. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort, and to convince the gain-sayers.

He is to be examined and approved by those by whom he is to be ordained. 1 Tim. 3. 7, 10, v. 7. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the Devil. v. 10. And let these also first be proved, then let them use the office of a Deacon, being found blameless. 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens sins. Keep thyself pure.

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him. 1 Tim. 3. 2. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Tit. 1. 7. For the Bishop must be blameless as the Steward of God, &c.

Touching the Power of Ordination.

Ordination is the Act of a Presbytery. 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophesie, with the laying on of the hands of the Presbytery.

The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination. 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophesie, with the laying on of the hands of the Presbytery.

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no Example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power Ordination, neither is there any rule which may warrant such a practise.

2. Because there is in Scripture Example of an Ordination in a Presbytery over divers Congregations, as in the Church of Jerusalem, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of hands doth appertain for those Congregations within their bounds respectively.



To the Right Honourable
THE
LORDS and COMMONS
 Assembled in Parliament :

The Humble Advice of the Assembly of
 Divines, now sitting by Ordinance of
 Parliament at *Westminster*,

Concerning
The Doctrinall part of Ordination of
MINISTERS.

NO man ought to take upon him the office of a Minister of the Word without a lawful calling, *John 3. 27. Rom. 10. 14, 15. Jer. 14. 14. Heb. 5. 4.*

2. Ordination is always to be continued in the Church, *Titus 1. 5. 1 Tim. 5. 22, 23.*

3. Ordination is the solemn setting apart of a person to some publique Church Office, *Numb. 8. 10, 11, 14, 19, 22. AEs 6. 3, 5, 6.*

4. Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by those preaching Presbyters to whom it doth belong, *1 Tim. 5. 22. AEs 14. 23. and 13. 3.*

5. The power of ordering the whole work of Ordination, is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination, *1 Tim. 4. 14.*

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *AEs 14. 23. Tit. 1. 5. AEs 10. 17. and 18.*

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, *1 Tim. 3. 2, 3, 4, 5, 6. Tit. 1. 5, 6, 7, 8, 9.*

8. He is to be examined and approved by those by whom he is to be ordained, *1 Tim. 3. 7, 10 and 5. 12.*

9. No man is to be ordained a minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, *1 Tim. 3. 2. Tit. 1. 7.*

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for these Congregations within their bounds respectively, *1 Tim. 4. 14.*

11. In extraordinary cases, something extraordinary may be done, untill a settled order may be had, yet keeping as near as possible may be to the rule, *2 Chron. 19. 34, 35, 36. 2 Chron. 30. 23, 34, 5.*

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers

IT being manifest by the Word of God, that no man ought to take upon him the Office of a Minister of the Gospel, until he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wildome, gravity and solemnity, we humbly tender these directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies; What degrees he hath taken in the University, and what hath been the time of his abode there; and what of his age, which is to be twenty four years, but especially of his life and conversation.

2. Which being considered by the Presbytery, they are to proceed to enquire touching the Grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences of his Calling to the holy Ministry, and in particular his faire and direct Calling to that place.

The Rules for Examination are these.

1. That the party examined be dealt withal in a brotherly way, with mildnesse of spirit, and with special respect to the gravity, modesty, and quality of every one.

2. He shall be examined touching his skills in the Original Tongues, and his tryal to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latin; and if he be defective in them, enquiry shall be made the more strictly after his other Learning, and whether he hath skill in Logick and Philology.

3. What Authors in Divinity he hath read, and is best acquainted with, and triall shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous opinions, especially those of the present age; of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scriptures, and the Ecclesiastical History.

4. If he hath not before preached in publick, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time frame a discourse in Latin upon such a common place or Controversie in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as expresse the sum thereof, and maintain a Dispute upon them.

6. He shall preach before the people, the Presbytery, or some of the Ministers of the Ward appointed by them, being present.

7. The proportion of his gifts in relation to the place unto which he is called shall be considered.

8. Beside the tryal of his gifts in Preaching, he shall undergo an examination in the Premises two several dayes, and more, if the Presbytery shall judge it necessary.

9. And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his fitnessse for that place shall be tryed by his Preaching there, (if it shall be judged necessary) by a further examination of him.

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several dayes, and to converse with the people, that they may have tryal of his gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three dayes, appointed for the tryal of his gifts in preaching, there shall be sent from the Presbytery to the Congregation, a publike inclination in writing, which shall be publickly read before the people; and after affixed to the Church door, to signifie, that such a day a

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competent number of the Members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meekness what exceptions they have against him, and if upon the day appointed there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to Ordination.

5. Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly join in Prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery of which one appointed by the Presbytery, shall preach to the People, concerning the office and duty of Ministers of Christ, and how the People ought to receive them for their work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his faith in Christ Jesus, and his persuasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline and doing all Ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be blameless and examples to the Flock; His willingness and humility in meekness of Spirit, to submit unto the admonitions of his Brethren, and Discipline of the Church; And his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours by the help of God; The Minister likewise shall demand of the people, concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage and assist him in all the parts of his Office.

Which being mutually promised by the people, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect.

8. *Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the redemption of his people, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work; To entreat him to fit him with his holy Spirit, to give him (who in his name we thus set apart to this holy service) to fulfil the Work of his Ministry in all things, that he may both save himself and his people committed to his charge.*

9. This or the like form of Prayer and Blessing being ended, let the Minister who preached, briefly exhort him to consider of the greatness of his Office and Work, the danger of negligence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come; and withall exhort the people to carry themselves to him as to their Minister in the Lord, according to the solemn promise made before; and so by Prayer commending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in Scotland, or in any other reformed Church, be designed to a Congregation in England, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; And to undergo such a trial of his fitness and sufficiency, and to have the same course held with him, in other particulars, as is set down in the immediately going before touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the names of the Persons ordained,

with their testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gift, of what kind soever, shall be received from the Person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Minister at all; and where (by reason of the public troubles) the people cannot either themselves enquire out and find out one who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary Rules; especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; And yet notwithstanding, it is requisite that Ministers be ordained for them, by some; who being set apart themselves for the work of the Ministry, have power to joyn in the setting apart of others, who are found fit and worthy. In those cases, untill by Gods blessing the aforesaid difficulties may be in some good measure removed; let some godly Minister in or about the City of London, be designed by public authority; who being associated, may ordain Ministers for the City, and the Vicinity, keeping as near to the ordinary Rules forementioned, as possible they may; And let this association be for no other intent or purpose, but only for the work of Ordination.

2. Let the like association be made by the same authority in great Towns, and the neighbouring Parishes in the severall Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of the Armies or Navy be ordained, as aforesaid, by the associated Ministers of London, or some others in the country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the service of that Church and People.

The STATIONER to the Reader.

THe good acceptance, that the Confession of Faith, and Catechismes With Scriptures at large hath found, hath incouraged me to have them again revised, and to procure the Emphasis of the Scriptures to be printed in a different Character, that thou mayest see the reason why the texts are inserted.

As also by advice of some Ministers in the City, there is annexed that form of Church Government, with Scriptures at large, which we find at the end of the little volume, of the Confession, and Catechismes printed by the Company of Stationers.

F I N I S.



THose Ministers in the Citie (expressed at the foote of the fore-going page) that desired this form to be annexed, with Scriptures at large, for the good of Families, were some of those whose names are subscribed to the Epistle of the *Presbyterian* judgement.

VHereas there is a report raised and fomented by divers persons, as if the *Presbyterian* Government was established only for three yeares and no more, which three yeares being expired, they suppose that Establishment is now out of date: and this as some are obliged to suggest by their interest, so others through their inadvertency receive: 'Twas thought fit to disabuse the Nation, to give them to understand, and they are hereby desired to take notice that the *Presbyterian* Government is that Church-Government which is established by the Law of the Land, as no man can either deny or doubt, who knows that though there was an Ordinance about 1645. for the setting of this Government only for three yeares, unlesse the Houses thought fit to order otherwise; yet it pleased the two Houses the Lords and Commons assembled in Parliament, *Die Martii* Aug. 29 1648. to order and ordaine this forme of Church-Government to be used in the Churches of *England* and *Ireland*, without limitation of time for it's duration; beginning thus;

Be it Ordered and Ordained by the Lords and Commons in Parliament assembled, and by authority of the same; That all Parishes and places whatsoever within the Kingdom of England and Dominion of Wales (as well priviledged places and exempt Jurisdictions, as others) be brought under the Government of Congregationall, Classicall, Provinciall, and Nationall Assemblies, Provided that the Chapels or places in the Houses of the King and his Children, and the Chapels or places in the Houses of the Peers of this Realm, shall continue free for their exercise of divine duties to be performed according to the Directory, and not otherwise, &c.

Where you may read the full extent of the *Presbyterian* Government, as 'tis appointed to continue, with Rules about Ordination of Ministers, Examination, Censures, Suspension, and Excommunication, in their Classicall Assemblies; as you have it recited and reprinted at large, in the great new Book of Statutes (*Chap. 118. of Ordinances, 1648. Pag. 165 166, &c.*) being called in the title page, *A Collection of Acts and Ordinances of Generall use* (for in his Preface he writes that he omits all such as were only Temporary and already Expired) as a Continuation of *Poltons* Collections or Statutes, by *Henry Scobell* Esquire, Clarke of the Parliament and Council, who writes that he publish'd these Acts and Ordinances in his Book by speciall Order of Parliament. Printed by the Printers to his *Highnes* this present yeare 1658.



A T A B L E

Of the Chief Points spoken to in the *Confession of Faith*, and the *Larger Catechism*, wherein the substance of the *shorter* is comprehended.

Con: signifies the *Confession*; and *Cat:* the *Catechism*; the figures denote the Page.

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F I N I S.

COURTEOUS Reader, if thou wilt mend with thy Pen the figures from the 56 page to the end of the Confession of Faith, being misplaced by the Printer; and likewise figure the large Catechisme, beginning with the figure (1) in the first page, and the figure (2) in the second page, and so onward till you come to the end of the large Catechisme, then this Table will be of speciall use, otherwise it will be of little advantage to thee.

A N ORDINANCE

OF THE
LORDS and COMMONS

Assembled in PARLIAMENT.

FOR
The Calling of an ASSEMBLY

OF
Learned and Godly DIVINES, to be con-
sulted with by the PARLIAMENT

For the setting
Of the Government and Liturgy of the
CHURCH of ENGLAND.

And for Vindicating and Clearing the Do-
ctrine of the said Church from false Aspersions
and Interpretations, as shall be most agree-
able to the WORD of GOD.

With the Names of all the Ministers appointed for the same.

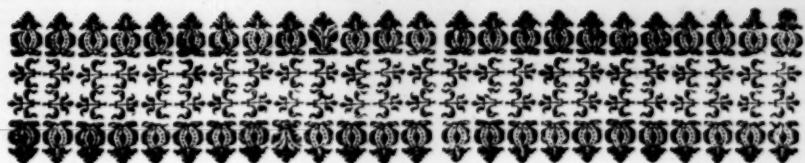
Die Lune, 12. Iun. 1643.

Ordered by the Lords and Commons assembled in Par-
liament, That this Ordinance be forthwith Printed and
Published.

Joh. Brown Cler. Parliamentorum.

London, Printed for *J. Rothwel* at the Fountain in Cheapside, 1658.





An ORDINANCE of the Lords and Commons
in Parliament, for the Calling of an Assembly of Learned
and Godly Divines and others, to be consulted with by the Parlia-
ment, for the setting the Government and Liturgy of the Church of
England, and for vindicating and clearing of the Doctrine of the said
Church from false Aspersions and Interpretations,



Whereas amongst the infinite blessings of Almighty God upon this Nation, none is, or can be more dear unto us, then the purity of our Religion, and that for as yet many things remain in the Liturgy, Discipline, and Government of the Church, which do necessarily require a further and more perfect Reformation, then as yet hath been attained: And whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, That the present Church Government by Archbishops, their Chancellors, Commissaries, Deans, Deans and Chapters, Archdeacons, and other Ecclesiastical Officers depending upon the Hierarchy, is evil and justly offensive and burthensome to the Kingdom, a great impediment to reformation and growth of Religion, and very prejudicial to the State and Government of this Kingdom, and that therefore they are resolved that the same shall be taken away, and that such a Government shall be settled in the Church, as may be most agreeable to Gods holy Word, and most apt to procure and preserve the Peace of the Church at home, and nearer agreement with the Church of Scotland, and other reformed Churches abroad, and for the better effecting hereof, and for the vindicating, and clearing of the Doctrine of the Church of England, from all false calumnies and aspersions, It is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who together with some members of both the Houses of Parliament are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein, to both or either of the said Houses, when and as often as they shall be thereunto required. Be it therefore ordained by the Lords and Commons

in this present Parliament assembled, That all and every the persons hereafter in this present Ordinance named, that is to say.

Algernon, Earl of Northumberland.

William, Earl of Bedford.

Philip, Earl of Pembroke and Montgomery.

William, Earl of Salisbury.

Henry, Earl of Holland.

Edward, Earl of Manchester

William, Lord Viscount Say and Seal.

Edward, Lord Viscount Conway.

Philip Lord Wharton

Edward Lord Howard

John Selden Esquire.

Francis Rous Esquire.

Edmund Prideaux Esquire.

S. Hen. Vane Knight senior

John Glyn Esquire, Recorder of London.

John White Esquire.

Bulstrode Whitlocke Esquire

Humphrey Salloway Esq;

Mr. Serjeant Wild.

Oliver Saint John Esq; His Majesties Sollicitor.

Sir Benj. Rudyard Knight

John Pym Esquire.

Sir John Clotworthy Knight

John Maynard Esquire.

S. Hen. Vane Knight junior

William Pierpoint Esquire.

William Wheeler Esquire

Sir Tho. Barrington Knight

Walter Yong Esquire.

Sir John Evelin Knight.

Oliver Bowles of Sutton, Batchellor in Divinity

Herbert Palmer of Ashwel, Batchellor in divinity

Henry Wilkinson of Waddesdon, Batchellour in Divinity.

Thomas Valentine of Chalfont

Giles, Batchelor in Divinity

Dr. William Twisse of Newbury.

William Reynor of Egham

Mr. Hannibal Gammon of Maugan

Mr. Jasper Hicks of Lawrick

Dr. Joshua Hoyle late of Dublin in

Ireland

William Bridges of Yarmouth

Thomas Whincop of Ellesworth, Doctor in Divinity

Thomas Goodwin of London, Batchellour in Divinity

John Ley of Budworth in Cheshire

Thomas Case of London

John Pyne of Berefeffers

Mr. Whidden of Mooreton

Dr. Richard Love of Ekington

Dr. William Gouge of Blackfriars

London

Dr. Ralph Brownerigg B^p of Exeter

Dr. Sa-

<i>Dr. Samuel Ward</i> Master of Sidney Colledge	<i>Daniel Cardrey</i>
<i>John White</i> of Dorchester	<i>George Walker</i> Batchelour in Divinity
<i>Edward Peale</i> of Compton	<i>Edmund Calamy</i> Batchelour in Divinity
<i>Stephen Marshal</i> of Finchings- field, Batchelour in Divinity	<i>Joseph Caryll</i> of Lincolns Inne
<i>Obadiah Sedgewicke</i> of Cog- shall, Batchelour in Divinity	<i>Lazarus Seaman</i> of London
<i>Mr. Carter</i>	<i>Dr. John Harris</i> Warden of Winchester Colledge
<i>Peter Clerk</i> of Carnaby	<i>George Morley</i> of Mildenhall
<i>William Mew</i> of Eslington, Batchelour in Divinity	<i>Edward Reynolds</i> of Bramston
<i>Richard Capell</i> of Pitchcombe	<i>Thomas Hill</i> of Titchmarsh Batchelour in Divinity
<i>Theophilus Bashurst</i> of Over- ton Waterville	<i>Dr. Robert Saunderson</i> of Boothby Pannell
<i>Phil. Nye</i> of Kimbolton	<i>John Foxcroft</i> of Gotham
<i>Dr. Erocket Smith</i> of Bark- way	<i>John Jackson</i> of Marske
<i>Dr. Cornelius Burges</i> of Wat- ford	<i>William Carter</i> of London
<i>John Greene</i> of Pencombe	<i>Thomas Thorowgood</i> of Mas- singham
<i>Stanley Gower</i> of Brampton Bryan	<i>John Arrowsmith</i> of Lynne
<i>Francis Taylor</i> of Yalding	<i>Robert Harris</i> of Hanwell, Bat- chelour in Divinity
<i>Thomas Wilson</i> of Otham	<i>Robert Crosse</i> of Lincoln Col- ledge, Batchelour in Divinity
<i>Antho. Tuckney</i> of Boston, Ba- chelour in Divinity	<i>James Arch-Bishop</i> of Ar- magh
<i>Thomas Coleman</i> of Bliton	<i>Dr. Matthias Styles</i> of Saint George Elscheape London
<i>Charles Herle</i> of Winwicke	<i>Samuel Gibson</i> of Burley
<i>Richard Herricke</i> of Manche- ster	<i>Jeremiah Whitaker</i> of Stret- ton
<i>Richard Cleyton</i> of Showell	<i>Dr. Edmund Staunton</i> of King- ston
<i>George Gibbs</i> of Ayleston	<i>Dr. Daniel Featley</i> of Lam- beth
<i>Dr. Calibute Downing</i> of Hack- ney	
<i>Jeremy Boroughts</i> of Stepney	

Fran-

Francis Coke of Yoxhall
John Lightfoote of Ashley
Edward Corbet of Merton Col-
ledge Oxon
Samuel Hilderſham of Felton
John Langley of Weſtuderley
Chriſtopher Tiſdale of Uphuſ-
borne
Thomas Young of Stowmarket
John Philips of Wrentham
Humphrey Chambers of Claver-
ton, Bachelour in Divinity
John Conant of Lymington
Batchelour in Divinity
Henry Hall of Norwich, Bat-
chelour in Divinity
Henry Hutton
Henry Scudder of Colingborn
Thomas Baylie of Manningford
Bruce
Benjamin Pickering of Eaſt-
hoately
Henry Nye of Chapham
Arther Sallaway of Seaverne-
ſtoake
Sidrach Sympſon of London
Anthony Burgeſſe of Sutton
Coldfield
Richard Vines of Calcot
William Greenhill of Stepney
William Moreton of Newcaſtle
Richard Buckley
Dr. Thomas Temple of Batter-
ſey
Simeon Aſhe of Saint Brides
Mr. Nicholſon

Thomas Gattaker of Rother-
hithe, Bachelour in Divi-
nity
James Weldy of Sylatten
Dr. Chriſtopher Paſhley of Ha-
warden
Henry Tozer Batchelour in Di-
vinity
William Spurſon of Hampden
in Com. Bucks
Francis Cheynell of Oxon
Edward Ellis of Gilsfield, Bat-
chelour in Divinity
Dr. John Hacket of St. An-
drews Holborne
Samuel de la Place
John de la March
Matthew Newcomen of Dedham
William Lyford of Sherborne
in Com. Dorſet
Mr. Carter of Dynton in Com.
Bucks
William Lance of Harrow in
Middleſex
Thomas Hodges of Kenſington
in Com. Middleſex
Andreas Perne of Wilby in
Com. Northampton
Dr. Thomas Weſtfield of Saint
Bartholomew le great Lon-
don, Biſhop of Briſtoll
Dr. Henry Hammon of Pen-
hurſt in Kent
Nicholas Proſſet of Marlbo-
rough in Com. Wilts
Peter Sterry of London

John

<i>John Erle</i> of Bishopston in Com. Wiltes	<i>Mr. Price</i> of Pauls Church in Covent Garden
<i>Mr. Gibbon</i> of Waltham	<i>Henry Wilkinſon junior</i> , Batche- lour in Divinity
<i>Henry Painter</i> of Exeter, Bat- chelour in Divinity	<i>Dr. Richard Oldſworth</i> Maſter of Emanuel Colledge in Cambridge
<i>Mr. Micklethwaite</i> of Cherry- burton	<i>M. William Duning</i> of Coloa- ſton.
<i>Dr. John Whincop</i> of St. Martins in the fields	

And ſuch other perſon and perſons as ſhall be nominated & appointed by both Houſes of Parliament, or ſo many of them as ſhall not be letted by ſickneſs or other neceſſary impediment, ſhall meet and aſſemble, and are hereby required and enjoyned upon ſummons ſigned by the Clerks of both Houſes of Parliament, left at their ſeveral reſpective dwellings, to meet and aſſemble themſelves at Weſtmiſter in the Chappel called King Henry the ſevenths Chappel on the firſt day of July in the year of our Lord one thouſand ſix hundred forty three: And after the firſt meeting, being at leaſt of the number of forty, ſhall from time to time ſit and be removed from place to place, and alſo that the ſaid Aſſembly ſhall be diſſolved in ſuch manner as by both Houſes of Parliament ſhall be directed: And the ſaid perſons, or ſo many of them as ſhall be ſo Aſſembled, or ſit, ſhall have power and Authority, and are hereby likewiſe enjoyned, from time to time during this preſent Parliament, or until further Order be taken by both the ſaid Houſes, to confer and treat among themſelves of ſuch matters and things, touching and concerning the Liturgy, diſcipline and Government of the Church of England, or the vindicating and clearing of the doctrine of the ſame from all falſe aſperſions and miſconſtructions, as ſhall be propoſed unto them by both or either of the ſaid Houſes of Parliament, and no other, and deliver their Opinions and Advices of, or touching the matters aforeſaid, as ſhall be moſt agreeable to the Word of God, to both or either of the Houſes, from time to time, in ſuch manner and ſort, as by both or either of the ſaid Houſes of Parliament ſhall be required, and the ſame not to divulge by printing, writing, or otherwiſe, without the conſent of both or either Houſe of Parliament. And be it further Ordained by the Authority aforeſaid, that William Twiſs Doctor in Divinity ſhall ſit in the Chair as Prolocutor of the ſaid Aſſembly, and if he happen to dye, or be letted by ſickneſs or other neceſſary impediment, then ſuch other perſon to be appointed in his place as ſhall be agreed on by both the ſaid Houſes of Parliament: And in caſe any difference in Opinion ſhall happen amongſt the ſaid perſons ſo aſſembled, touching any the matters that ſhall be propoſed to them as aforeſaid, that then they ſhall repreſent the ſame together with the reaſons thereof to both or either the ſaid Houſes reſpective,

respectively, to the end such further direction may be given therein as shall be requisite to that behalf. And be it be further Ordained by the Authority aforesaid, That for the Charges and Expences of the said Divines, and every of them in attending the said service, there shall be allowed every of them that shall so attend, during the time of their said attendance, and for ten dayes before and ten dayes after the summe of four Shillings for every day, at the charges of the Common-wealth, at such time and in such manner as by both Houses of Parliament shall be appointed. And be it further Ordained, That all and every the said Divines, so as aforesaid required and enjoyned to meet and assemble, shall be freed and acquitted of and from every offence, forfeiture, penalty, losse or damage which shall or may arise or grow by reason of any non-residence or absence of them or any of them, from his or their, or any of their Church, Churches or Cures, for, or in respect of their said attendance upon the said service, any Law or Statute of Non-residence, or other Law or Statute enjoyning their attendance upon their respective Ministries or Charges to the contrary thereof notwithstanding; And if any of the persons before named shall happen to dye before the said Assembly shall be dissolved by Order of both Houses of Parliament, then such other person or persons shall be nominated and placed in the room and stead of such person and persons so dying, as by both the said Houses shall be thought fit and agreed upon: And every such person or persons so to be named shall have the like Power and Authority, Freedome, and acquittal to all intents and purposes and also all such wages and allowances for the said service, during the time of his or their attendance, as to any other of the said persons in this Ordinance is by this Ordinance limited and appointed. Provided alwayes that this Ordinance or any thing therein contained, shall not give unto the persons aforesaid, or any of them, nor shall they in this assembly assume to exercise any Jurisdiction, Power, or Authority Ecclesiastical whatsoever, or any other Power, then is herein particularly expressed.



Many of the PERSONS who
were called to attend the ASSEMBLY
appeared not ; Whereupon
the whole Work lay on the hands
of the Persons hereafter mentioned.



The PROMISE and Vow taken by every Member admitted to sit in the ASSEMBLY.

I A. B. Do seriously Promise and Vow in the presence of Almighty God, That in this Assembly, whereof I am a Member, I will maintain nothing in point of Doctrine, but what I believe to be most agreeable to the Word of God; nor in point of Discipline, but what may make most for Gods glory, and the peace and good of his Church.

William Twisse *Prolocutor.*

Cornelius Burges. } *Assessors.*
John White.

William Gouge.

Robert Harris.

Thomas Gataker. }

Oliver Bowles.

Edward Reynolds.

Jeremiah Whitaker.

Anthony Tuckney.

John Arrowsmith.

Simeon Ashe.

Philip Nye.

Jeremiah Burroughes.

John Lightfoot.

Stanley Gower.

Richard Heyricke.

Thomas Case.

Thomas Temple.

George Gipps.

Thomas Carter.

Humphrey Chambers.

Thomas Micklethwaite.

John Guibon.

Christopher Tefdale.

John Phillips

George Walker.

Edmund Calamy.

Joseph Caryl.

Lazarus Seaman.

Henry Wilkinson *senior.*

Richard Vines.

Nicholas Proffert.

Stephen Marshal

Joshua Hoyle.

Thomas Wilson

Thomas Hodges

Thomas Bayly

Francis Taylor.

Thomas Yong

Thomas Valentine

William Greenhil

Edward Pele

John Green

Andrew Pern

Samuel de la Place

John de la March

John Dury

Philip Delmé.

Sidrach Simpson

John Langley.

Richard Cleyton

Arthur Salwey

John Ley
 Charles Herle, *Prolocutor after*
Dr. Twisse.
 Herbert Palmer, *Assessor after*
John White.
 Daniel Cawdrey
 Henry Painter
 Henry Scudder
 Thomas Hill
 William Reynor
 Thomas Goodwin
 William Spurstow
 Matthew Newcomen
 John Conant
 Edmund Staunton
 Anthony Burges
 William Rathband
 Francis Cheynel
 Henry Wilkinson *jun.*
 Obadiah Sedgwick
 Edward Corbet
 Samuel Gibson
 Thomas Coleman
 Theodore Backhurst
 William Carter
 Peter Smith
 John Maynard
 William Price

John Whincop
 William Bridge
 Peter Sterry
 William Mew
 Benjamin Pickering
 John Strickland
 Humphrey Hardwick
 Gasper Hickes
 John Bond
 Henry Hall
 Thomas Ford
 Thomas Thorowgood
 Peter Clark
 William Good
 John Foxcroft
 John Ward
 Richard Bifeild
 Francis Woodcock
 I. Jackson.

Commissioners of Scotland.

John Maitland.
 Alexander Henderson.
 George Gillespie.
 Samuel Rutherford
 Robert Baylie.

Henry Robrough
 Adoniram Byfield } *Scribe.*
 John Wallis.

The PROMISE and Vow taken by every Member admitted to sit in the ASSEMBLY.

I *A. B. Do seriously Promise and Vow in the presence of Almighty God, That in this Assembly, whereof I am a Member, I will maintain nothing in point of Doctrine, but what I believe to be most agreeable to the Word of God; nor in point of Discipline, but what may make most for Gods glory, and the peace and good of his Church.*

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John Lightfoot.

Stanley Gower.

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Thomas Case.

Thomas Temple.

George Gipps.

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Humphrey Chambers.

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John Guibon.

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Edmund Calamy.

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Lazarus Seaman.

Henry Wilkinson *senior.*

Richard Vines.

Nicholas Proffett.

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Thomas Wilson

Thomas Hodges.

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 John Strickland
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 William Good
 John Foxcroft
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 Francis Woodcock
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Commissioners of Scotland.

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 Alexander Henderson.
 George Gillespie.
 Samuel Rutherford
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